

Enlightenment

Just Around the Corner – Osho

I see you here every day, so radiant, so full of light so far away from the everyday reality of my life. You are a shining beacon showing the way, and the possibility of something more that can happen in me. Years ago, here with you, I used to feel that enlightenment was just around the corner. Now it seems a million miles away. It doesn't seem to matter really any more: each day seeing you again is enough in itself.

Master, is this whole idea of 'enlightenment' just another device? I don't really know what to believe anymore. You, your presence, and the tears in my eyes are all I have.

Anand Somen, enlightenment is not a device. All devices are for enlightenment, but enlightenment itself is an absolute reality. You think it is now miles away while before it used to be just around the corner. That was a device – to make you feel that it is just around the corner. It is certainly miles away, but those miles are very relative – they depend upon the intensity of your longing. They can be longer, they can be shorter; you can go on for lives searching for it, and you can find it today.

You have to understand the idea of relativity. Those miles are not a reality in themselves – they depend on you. If your longing is just lukewarm, then those miles are very long – perhaps too long.

Perhaps it may not be possible for you to reach it. But if your longing is a flame in your heart and you are afire with it, it is a question of life and death, then those miles miraculously become very short – sometimes so short that a master can say, “You can have it right here and now,” and they disappear completely.

But the problem is to have a longing so deep, so total, so intense that it becomes your very life, your very heartbeat; that you are surrounded by it twenty-four hours a day, that you breathe it in, you breathe it out. Whatever you are doing does not matter, an undercurrent of a deep search continues.

Even while you are asleep, the undercurrent of the search does not stop. You go to sleep with the longing, you wake up with the same longing; and between these two points you may have been asleep, but the longing has continued in your unconscious.

I have been telling you that enlightenment is just around the corner; that is certainly a device. For most of you it is not just around the corner, but a few of you can make it just around the corner by how much you love it....

There are so many categories: somebody is simply curious, he has no longing, he has become curious because others are searching for it. He starts thinking that there must be something in it if so many people are searching, but no bell rings in his own heart, nothing clicks within his being.

Then it is millions of miles away. A few are just students – they are studying it as subject matter to increase their knowledge, to become more knowledgeable. They don't have a desire to achieve it; they don't have a desire to become pilgrims. They want to know everything about it – perhaps sometime it may be useful.

One great sage in Sri Lanka was dying. All his disciples... and they were in the thousands because the man was over a hundred years old; he had lived long, he had been a man of charisma, and he had attracted many. Hearing that he was going to leave the body, they had all gathered from different parts of the country to have his last darshan, to be in his presence for the last time, to feel that silence, that celebration, that fragrance that was always around him.

Before dying, the old man opened his eyes and said, "You have loved me, and you have loved whatever I have been teaching you. Now I am leaving the body... if somebody wants to come with me, he can stand up." Masters are crazy and strange people. Now everybody started looking at each other, thinking, "He is a very old disciple – perhaps he wants to go," but everybody was looking at each other, and nobody was standing up.

And the old man said, "The one who will be ready to go with me will go enlightened. He will not go in his ordinary consciousness; he will go fully conscious." But there was such a great silence over that crowd of thousands of disciples. Finally one man raised his hand, but he was afraid that he might be misunderstood so he said, "Please don't misunderstand me. I am not standing up; I am simply raising my hand. I would like to know what is this enlightenment, what is death?"

The old man said, "I am ready to take you with me; you can have the experience yourself of both enlightenment and death."

He said, "I would have liked to come with you very much, but there are so many things incomplete. My wife is sick, my children are not grown up, my daughter is going to be married; so just now it is not possible for me. But I want to inquire so that I can remember, and when it becomes possible for me, I can follow the way."

The old man laughed. He said, "You have been with me for almost forty years, and all these forty years I have been talking about nothing but enlightenment, in different ways, from different aspects.

And in forty years you have not been able to complete your things... how many more years will you take?"

He said, "Forgive me. In fact, I'm only a student. There is no longing in me to become enlightened; I don't want to take such a risk – and that, too, with death. But I'm very interested in knowing about it. You can trust my sincerity as far as knowing about it is concerned." This is a category.

Then there are people who really want... who are not just students, who are disciples; and nobody can doubt their intentions, but they want enlightenment to be given to them. They are

waiting for some savior. They themselves are not ready to travel the path; that seems too arduous. Why not wait till the savior comes?

Millions of Buddhists are waiting for the savior; millions of Christians are waiting for the savior, millions of Hindus are waiting for the savior. That, too, is a very tricky strategy of the mind to postpone; neither does the savior come, nor do you have to go through a dangerous experience.

It is beautiful to talk about it, it is beautiful to read about it, it is beautiful to know about it; it is also beautiful if somebody else can simply give it to you. But enlightenment is not one of those things that can be given – you have to get it, you have to move, you have to evolve, you have to grow.

You cannot remain as you are and become enlightened. You have to deserve it.

You have to purify your consciousness, you have to deepen your meditation, you have to make your lovingness unconditional. And you have to move beyond the mind, beyond the body, to a point within yourself which is the center of your being, which is going to become enlightened. For that a very deep desire is needed, a desire for which you can risk everything, a desire for which you can be ready to die.

Then enlightenment is just by the corner... even the corner is too far away. Perhaps to the man of total longing, enlightenment is just within him; hence I say it is a relative phenomenon, it is very elastic. Those miles can be long, those miles can be very small – ultimately it all depends on you.

Anand Somen, you are saying, “I see you here every day, so radiant, so full of light, so far away from the everyday reality of my life.”

Don't take it for granted, because one day you will not see me. And then you will repent for all those old days when I was alive and available, and could have helped you in every possible way. It is a strange thing about the human mind that you become aware of things only when you have lost them. When you have them, you tend to forget them – they become too obvious.

You are saying, “You are a shining beacon showing the way, and the possibility of something more that can happen in me.”

How long are you going to see me just as a shining beacon showing the way? It is time. You should walk on the way; otherwise, what purpose is my beckoning, my shining, my calling you forth, if you don't move a single inch? Just don't get lost in enjoying my presence; it has to become your experience too, and for that, you have to walk the way. Gautam Buddha is reported to have said, “Buddhas can only show the way, they cannot walk for you.” Nobody can do that. It is just not part of the nature of things.

You say, “Years ago, here with you, I used to feel that enlightenment was just around the corner...”

You were new, and for the new people I have to be seducing. Unless I say, “It is near the corner, by the corner,” they are not going to be bothered about enlightenment. They have too many things to do in life... futile, but in their consciousness in this moment they seem to be very significant. But if I say, “It is just by the corner,” even a man who has no great desire to be enlightened may think, “What is the harm? Just have a look... it is just by the corner.”

But once you have moved that much, things start changing. Just a slight movement in your consciousness, and then you cannot stop because new experiences start exploding.

Enlightenment may not be by the corner, but there are things which are tremendously beautiful, peaceful, silent, very fulfilling. And by the time you reach to the corner, you will experience all those things and you will forget your past engagements, occupations. A great desire is bound to arise to go a little more, a little deeper; perhaps things are more juicy – and things are juicier the deeper you go.

And as the taste becomes your taste, not just my word, then it takes you. Even if the goal is miles away, a slight taste of evolving consciousness is enough seduction to follow the path. But even when it was just around the corner, you did not explore the corner. On the contrary, you accepted the idea that it is just by the corner so what is the hurry? We can continue to be as we are. Any time, any day, when you don't have anything else to do – when the girlfriend has escaped, when you have been thrown out of your job, when there is a strike in the office – you can have a look by the corner. But that moment never comes; one girlfriend leaves, and before she has even left the other has already arrived.

Mulla Nasruddin's wife was dying, and Mulla asked, “Is there anything that I can do to make you happy in the last moments of your life?”

She said, “Yes, promise me that you will not marry that bitchy woman, Fatima.”

Nasruddin said, “Don't be worried. Moreover, your clothes don't fit her.”

He has already decided about Fatima. He's just working out how to make his wife's clothes fit her because she was fat, and Fatima is not fat – she's young.

One problem leaves, and ten others are standing in a queue by your door. You were thinking that there will be some time left to inquire into enlightenment, but these problems go on growing – they are unending. Even when you are dying, you will have to leave things half done – many problems untouched. And now, because I cannot go on telling you that it is by the corner... sooner or later I have to tell you the fact that it is a long journey, long because of you. Seeing your approach, it is millions of miles long.

You can bring it back to the corner, but you have to create the passion. People are running after power, money, prestige – and they devote their whole lives to it. And things like enlightenment they want to get free. They don't want to pay anything for them – not even a little walk. Now you are saying, “It does not seem to matter really anymore, each day seeing you again is enough in itself.”

That is a very dangerous conclusion, because one day certainly you will not see me. I cannot help it. I would love to remain with you forever, but that is not how things happen. Today I'm with you, tomorrow is uncertain, and the day after tomorrow it is certain that I will have to leave. You can be nourished by my presence, you can drink me, you can allow yourself to be showered by me; but all these things should create a passion to reach to the same state in which I am. Otherwise, you will not be able to console yourself – your misery will be great because you have made me something ultimate.

My presence is momentary. We are together for the moment – for a few moments at the most – and then we have to depart. And this departure cannot be canceled. So enjoy it, but don't be contented with it. The enjoyment of my presence and your love for me should be shown by your passionate search for enlightenment. There is no other way.

And just to console yourself, you are asking, "Is this whole idea of 'enlightenment' just another device?"

You would love it if I were to say to you, "Yes, Somen, it is only just a device. Relax, you don't have to go anywhere, you don't have to grow." But I cannot say that to you. I love you; that's why I cannot say anything just to console you, just to make you happy for the moment, and destroy your possibilities for the future.

Enlightenment is not a device. Every device is for enlightenment.

You are saying, "I don't really know what to believe anymore. You, your presence, and the tears in my eyes are all I have."

You are not expected to believe in anything, because I am not here creating believers; I want inquirers. I am not here creating obedient followers. I want rebellious seekers, not people who are incapable of saying, "No!" – Because to me unless you are able to say no, your yes is meaningless.

Unless you can doubt, you cannot find authentic trust. It is only through doubt, and the dark night of doubt, that you reach to a state of finding something which is indubitable. Then trust arises. There is no need to be worried about what to believe anymore.

It is good that you say, "You, your presence, and the tears in my eyes are all I have."

That is your knowledge, superficially. If you go deeper into your being, into meditation, you will have much more. You will not lose my presence; in fact it will become deepened. You will be able to feel it in many more dimensions than you are doing now. You will be able to see it with more clarity, with more understanding, and it will be more nourishing.

And your tears will become more and more of joy, blissfulness, gratitude. They will become finally your prayers, because unless a man knows how to pray with tears, he does not know what prayer is. Prayers made of words are not prayers, because words come from the head and the

head has no understanding of gratitude. Tears come from a deeper source, from your heart; and they say much more, they contain much more.

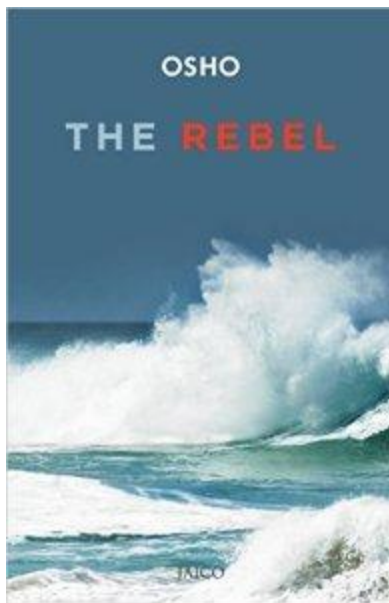
Words are empty, tears are immensely significant. Your tears will become more and more joyful, more and more musical, more and more full of songs, more and more a dance unto themselves.

But don't stay in the same place: where the morning finds you, the evening should not find you; you should have moved. Where the evening leaves you, the morning should not find you there; you should have moved.

Life is small and the journey is tremendous, with so many treasures. And unless you make it your only passion, you will not be able to reach to enlightenment. But anyway, it is by the corner.

-OSHO

From **The Rebel**, Chapter Three



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[The Mind is the Watched – Osho](#)

I have come to a dead end. I see the impotence of the mind and feel all action useless. Does the mind totally die only in samadhi?

Please say something about mind and action in witnessing.

Vinod Bharti, you say, “I have come to a dead end”—but I don’t feel it so. Not yet, because when you really come to a dead end, a transformation immediately happens. You are coming closer to it; of that much I am certain. The dead end is not far away, but you have not come to it yet. Your whole question proves it.

You are coming closer, you are feeling intuitively that it is not far away—but it has not been reached yet. Still, there is hope. Still, deep down, you are dreaming that this is not going to be the dead end; hence the question arises.

You say, “I see the impotence of the mind. . . .” You have not seen it yet, you only think you have. Seeing and thinking are totally different, but one can get mixed up very easily. Thinking can pretend to be seeing. You are not seeing the impotence of the mind; otherwise even this question would not arise. If the mind is really impotent, what can it ask? What can it think about? It simply falls from you, it withers away.

But the shadow is on you, and that’s a good sign. The day is not far away when you WILL see the impotence of the mind—and then immediately the transformation. Then, immediately, a sudden enlightening experience. All questions disappear; all answers disappear, because when the mind is seen, really seen as impotent, what is there to ask and what is there to find? The mind simply evaporates. Then life is left, pure life, unhindered, undistorted by the mind.

Then you will not say that you feel all action useless. If you see the impotence of the mind, the mind disappears but action becomes for the first time tremendously beautiful. There is no question of utility at all. Life has no utility in itself. What is the use of a rose flower?—but still it goes on growing, still it goes on opening, still it goes on releasing its fragrance. What is the use of it? What is the use of the sun rising every day? Is there any use for the sun itself? What is the use of the starry night?

The word “use” is part of the paraphernalia of the mind. Mind always thinks in terms of utility. The mind is a Jew; it always thinks in terms of purpose, profit, utility. When the mind disappears, action does not disappear, activity disappears—and there is a great difference between the two. Activity has utility; action is pure joy, pure beauty. You act not because something has to be achieved, you act because action is a dance, is a song. You act because you are so full of energy.

Have you watched a child running on the sea beach? You ask him, “Why are you running? What is the purpose of your running? What are you going to gain out of it?” Have you watched the child collecting seashells on the beach? You ask him, “What is the utility of it all? You can use your time in a more utilitarian way. Why waste your time?”

The child is not concerned about utility at all, he is enjoying his energy. He is so full of energy, so bubbling with energy that it is a sheer dance — any excuse will do. These are just excuses — seashells, pebbles, colored stones. These are just excuses — the sun, the beautiful beach...just excuses to run and to jump and to shout with joy. There is no utility at all. “Energy is delight” — that is a statement made by William Blake, one of the most mystical poets of the West. Energy IS delight. When there is great energy, what are you going to do with it? It is bound to explode.

Action comes out of energy, out of delight. Activity is businesslike. Action is poetry. Activity creates a bondage because it is result oriented: you are doing it not for its own sake, you are doing it for some goal. There is a motive, and then there is frustration. Out of a hundred cases, ninety-nine times you will not achieve the goal, so ninety-nine times you will be in misery, frustration. You did not enjoy the activity itself, you were waiting for the result. Now the result has come, and ninety-nine times out of a hundred there is frustration. And don’t hope for the remaining one percent, because when you achieve the goal, there is frustration also. The goal is achieved, but suddenly you realize that all the dreams you have been dreaming about the goal are not fulfilled.

You have achieved the money, but where is the joy that you have always been hoping for when the money was there? You have that great marble palace, but you are the same poor man — the same emptiness inside, the same hollowness. You used to live in a hut, now you start living in a palace — but the SAME person. You were miserable in the hut, and you will be even more miserable in the palace, because the palace has more space and of course when there is more space you will be more miserable. What else can you do with that space? All that you know is how to be miserable.

So you see poor people and you see rich people. The only difference is that the poor people are still hoping. There is hope; hence poor people are not so frustrated. Rich people have lost all their hopes; they are more frustrated. The poor person can still dream — he can still go on counting in his mind how great a bank balance he will have next year and the year after. Soon the day will come when he will be rich and he will have a car and a good house and a good wife, and the children will be going to good schools. But what can the rich man dream? All that he can dream about he has already, and nothing is happening out of it. The money is there, but he is as empty as ever.

There are two kinds of poor people: the poor poor and the rich poor. And remember, the second category is far worse.

Activity means there is a goal; activity is only a means to that end. Action means that the means and the end are together in it. That's the difference between action and activity.

Vinod Bharti, activity will become useless, but then action arises and action has a totally different dimension. You act for the sheer joy of acting. For example, I am speaking to you — it is not activity, hence I am not concerned with the result at all. It is a pure act. I enjoy communicating with you, I enjoy communing with you. I am grateful to you that you allow me. If you don't allow me, I will have to talk to the trees or to the rocks, or I will have to talk to myself! I am obliged to you; you need not be obliged to me. It is a pure act. There is something in me that wants to relate. There is no goal orientation — I am not expecting anything from you. If something happens, good; if nothing happens, even better! If you become enlightened, good; if you don't become enlightened, far out! — for the simple reason that if you all become enlightened, who am I going to talk to? So please, delay your enlightenment as long as you can — this much of a favor you have to do for me! It is a simple act. No motive, no future in it — just the present.

Hence I am not trying to create a system of thought — I cannot, because to create a system of thought you have to be motivated. Then you have to link everything in a certain logical order. I can enjoy fragments.

When P. D. Ouspensky wrote his first book on Gurdjieff, he gave it the title *In Search of the Miraculous*. He was a man of a philosophic bent, a great mathematician, logician and philosopher.

When he showed the book to George Gurdjieff, his master, Gurdjieff just looked here and there for a few minutes and then he said, "Give it a subtitle too: *Fragments of a Teaching*."

He was a little puzzled, because he had tried to make a whole system and Gurdjieff was suggesting an extra title. "The main title, *In Search of the Miraculous*," Gurdjieff said, "is okay, but it needs the subtitle, *Fragments of a Teaching* — in fact, *Fragments of an Unknown Teaching*."

Ouspensky asked, "Why?"

Gurdjieff said, "Because I cannot create a system of thought — these are all fragments."

And you can see it happening here. You can collect all my thoughts, but they will be only fragments — fragments but not a system. To create a system, you need to be goal oriented. You have to follow a certain structure, and you have to go on like an arrow towards a target.

That is not possible either for a man like me or Gurdjieff. We cannot follow any goal. Our every act is complete in itself, entire in itself. It has no relationship with the past and no relationship

with the future. It is total. If I die this very moment, there will be no desire in me even to have completed the sentence.

Action is an end unto itself; it has no utility. When the mind is seen to be impotent, the mind disappears. In that very seeing, the mind disappears. And, of course, with it all utilitarian activities will also disappear, because mind is the cause of goal orientation. It contains all your motives. It contains your past and the future; it does not contain the present at all. And when there is no mind, all that is left is pure present. You act moment to moment, and each moment is enough unto itself. Hence the beauty of the statements of Jesus, Buddha, Lao Tzu, because each statement is in itself perfect, it needs nothing. You can take any statement from anywhere, and you can meditate over it and it will give you the taste of Tao, Dhamma — truth.

Buddha used to say again and again that the taste of the sea is the same. You can taste it from anywhere, from any shore — the taste is the same. This shore or that makes no difference. Each statement of a buddha has the taste of truth. But it is not concerned with utility....

Vinod Bharti, you are feeling in an intuitive way that something is coming closer of which you are afraid: “the dead end.” Everybody becomes afraid, and out of fear the question has arisen. You ask, “I have come to a dead end. I see the impotence of the mind and feel all action useless. Does the mind totally die only in samadhi?”

Just the reverse is the case: when the mind dies totally, what is left is samadhi. So I cannot say that the mind dies totally only in samadhi; that will be putting things upside down. The mind dies first, and then what is left is called samadhi. That state of no-mind is called samadhi.

But the death of the mind frightens, scares one. That’s what you are feeling: the shadow of death. It is not YOUR death, it is the death of the mind which is not you. But for many lives we have lived identified with the mind, so when the death of the mind comes closer it feels as if WE are going to die. It is not a dead end for YOU, it is certainly a dead end for the mind. That too has not come yet, but the mind is freaking out, because once it has come, then there is no way out for the mind. If it can escape just before the dead end, then there is a possibility of surviving...hence the question.

You say: “Please say something about mind and action in witnessing.” In witnessing, mind remains only as a biocomputer, a mechanism, but separate from you; you are no longer identified with it. When you want any memory you can use the mind just as you can put on your tape recorder. Mind is really a tape recorder. But it is not continuously on, not twenty-four hours on. When needed, the witness, the man of meditation, the man of awareness, is capable of putting the mind on or off. He puts it on when there is some need.

If I am talking to you, I have to put the mind on; otherwise language will not be possible. No-mind is silent; there is no language; only mind can supply the language. I have to use the mind to relate with your mind; that’s the only way to relate with your mind, so I put it on.

When I go back and sit in the car, I put it off. Before Heeren turns the ignition on, I turn MY ignition off! In my room I don’t need my mind. When my secretary comes with the letters, or

with some work, I say to her, “Hello!” And inside I say, “Hello, mind. My secretary has come!” Otherwise there is no need for the mind.

When you are witnessing, the mind remains, but not constantly working. Your identity is broken. You are the watcher; the mind is the watched. It is a beautiful mechanism, one of the most beautiful mechanisms that nature has given to you. So you can use it when needed for factual memory — for phone numbers, for addresses, for names, for faces.... It is a good tool, but that’s all it is. It need not sit upon you continuously twenty-four hours a day. Even while you are sleeping, it is sitting on your chest torturing you, giving you nightmares. All kinds of relevant and irrelevant thoughts go on and on.

It does two harms. One: you lose your purity of witnessing, you don’t remain a mirror. Your mirror becomes so covered with the dust of thoughts that you start becoming closed to existence, you cannot reflect existence. The full moon is there, but your mirror does not reflect it. How many people are there who see the full moon? Even if they see it, they don’t SEE — their seeing is not of any value. They don’t rejoice, they don’t dance. How many people are there who see the flowers? Just now the birds are singing, but how many people are there who are aware of the birds and the wind passing through the trees?

When the mind is no longer hovering over you continuously, you become aware of infinite beauty, of truth, of the celebration that goes on and on in existence. But the mind is there, put aside — you can put it on when needed.

And when activity ceases, action is born. Action means response; activity means reaction. When you are in action, it means the mind is put aside and your consciousness is in a direct contact with existence; hence the response is immediate. Then whatsoever you do is not ready-made. It is not a ready-made answer given by the mind; you are responding to the reality as it is. Then there is beauty, because your action is true to the situation.

But millions of people in the world are simply living through ready-made answers. They are already carrying the answer; they don’t listen, they don’t see the situation confronting them. They are more interested in the answer that they are carrying within themselves than in the question itself, and they go on living their answer again and again. That’s why their life becomes a boredom, a repetitive boredom, a drag. It is no longer a dance, it cannot be a dance.

Action is a dance; activity is a drag. Activity is always untrue to the situation; action is always true to the situation. And activity is always inadequate because it carries an answer from the past, and life goes on changing every moment, so whatsoever you bring from the past is never adequate, it always falls short. So whatsoever you do, there is frustration; you feel that you have not been able to cope with reality. You always feel something is missing, you always feel your reaction was not exactly as it should have been. And the reason is that you have simply repeated, parrot-like, a ready-made answer, cheap but untrue – untrue because the situation is new.

Vinod Bharti, the mind will be there but with a new status, with a new functioning. It will be under your control: you will be the master, not the mind. You will use it when it is needed; you will not use it when it is not needed. It cannot insist that you have to listen to it, that you have to

go on listening to it. Even if you are sleeping, it goes on knocking on your doors; it does not allow you even to have a beautiful sleep.

The second loss is that because the mind is working twenty-four hours a day, from the cradle to the grave, it becomes mediocre, it becomes stupid. It never has enough energy, it becomes very weak; hence the impotence. If the mind has time to rest, it will again become rejuvenated, it will again be fresh.

The mind of a buddha is always fresh, it is always young. It is always responding with such freshness, with such newness that it seems unbelievable. Your questions may be the same, but the answers of a buddha always have a new nuance to them, a new flavor, a new fragrance. You can go on listening to the Buddha for years, and still you will remain enchanted. Even if he repeats something it is never the same — the context is different, the color is different, the meaning is different.

The mind will be there, more alive, more potent, more restful, younger, fresher — not your master but a good servant, an obedient servant. Activity will disappear totally; there will arise action.

Action means there is no goal to it. Just as the poets say “poetry for poetry’s sake” or “art for art’s sake,” the same is the situation with the mystic. His action is for action’s sake; there is no other goal to it. He enjoys it just like a small child, innocently he enjoys it.

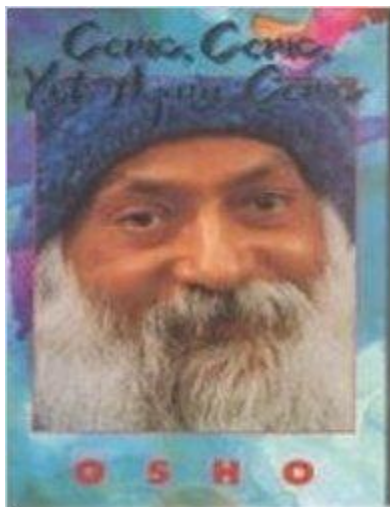
Vinod Bharti, witnessing is the miracle that changes everything in your life. Then the dead end is only a new beginning, a death and a birth — the death of the old, a total death; a discontinuity with the old, and the arrival of something absolutely unknown, the arrival of the new. It is a resurrection — a crucifixion and a resurrection. But the resurrection is possible only after crucifixion.

The dead end is going to come, but it is the beginning also. And you will see the beginning immediately, when the dead end has come. If you are just thinking about it, that it is coming, it is coming...the mind can even say, “It has come — beware, escape! While there is time, run away!” Then you will miss the other side of it. You will see only the cross, you will miss the resurrection.

You are thinking the mind is impotent. Your thinking is on the right track, but thinking will not help, seeing is needed. Become a witness so that you can see that the mind is impotent. Feel that activities are useless, but not action. Action continues. Buddha lived for forty-two years after his enlightenment. Action continued, activities disappeared.

-Osho

From **Come, Come, Yet Again Come**, Chapter One



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[Saradamma's Realization](#)



The next morning she [Saradamma] came out of samadhi with a strong awareness that her 'I'-thought was still existing. She remembered the peace of the previous day and night when she had been in samadhi, with the 'I'-thought temporarily gone, and she decided to see if she could enter the same state again. She closed her eyes and within a few minutes her 'I'-thought subsided into the Heart and she went back into samadhi again. The 'I'-thought emerged from the Heart several times during the day, but each time it subsided Sarada was convinced that she had realised the Self. She was still able to talk and Swamy, thinking that her realisation was near, placed a small tape-recorder near her to record her words. Sarada spoke in short, quiet sentences, with frequent pauses as she was overwhelmed by the bliss of the Self.

'I have no body. I have no "I". I am not the body. How I am talking, I do not know. Some power is talking through me.'

Swamy asked her if she was looking, and she replied: 'Even though I am looking, I am not looking. Where is the "I" to look. When the mind enters the Heart, there is no "I" to tell that there is no "I". My "I" is dead.'

Swamy then asked her how she was feeling. 'My whole body is filled with peace and bliss. I cannot describe it. Everything is filled with peace. The Self is pulling me towards it and I am not able to open my eyes. The whole body is weak.'

Swamy remarked, 'It is like an elephant entering a weak hut. The hut cannot stand the strain. Is it beyond time and death?'

'It is beyond time and death as there is no mind. As the "I" is dead I don't wish to eat anymore. I am not able to eat. However tasty the food I cannot eat. I have no desire to eat. Everything is filled with peace and bliss. I am content with my realisation. I have recognised my own Self, so I am content.' Swamy then told her that her "I" was not yet dead and that she had not yet reached the final state. Sarada replied: 'As the "I" is dead, there is no you.'

‘Have you no mother or father?’ asked Swamy. ‘No father, no mother, no world. Everything is peace and bliss. Why do I have to eat when there is no “I”? The body is inert; it cannot eat. A corpse will not eat. It is like that because the “I” is dead. As I cannot eat, I cannot talk. Who is talking, I do not know.’

‘Then who is talking?’ asked Swamy. Sarada remained silent, and so Swamy answered his own question. ‘The Self is talking.’

Sarada continued: ‘Even though I am seeing, I am not seeing. Even though I am talking, I am not talking. Whatever I do I am not doing it because the “I” is dead. I have no body. All the nerves are filled with peace and bliss. All is Brahman . All is bliss. In the veins instead of blood, love and bliss are flowing. A great power has entered into me.’

Three months before Swamy had told Sarada, ‘Even though I sleep I am not sleeping’. Sarada remembered this, repeated Swamy’s words and said that she was finally able to understand what he had meant. Sarada continued to talk: ‘I have no thought of doing anything. I have no fear of death. Before, I feared death, but not anymore. I don’t care about death. I have nothing more to do. I shall give up the body.’

Swamy asked her to stay but Sarada answered: ‘What is death to die now? The body is inert, how can it die? My “I” is dead, what is there left to die? Why then fear death?’

Swamy then reminded her that her ‘I’ was not dead and that she was not yet in the final sahaja state. Swamy then stopped the tape we were listening to and talked a little about the state that Sarada was experiencing when she spoke these words.

‘Anyone whose mind completely subsides into the Heart for a short time can talk like an enlightened person. Their experience of the Self is the same as that of a realised person. However, their “I”-thought is not dead and it is likely to re-emerge at any time. Such an experience is not the final state because it is not permanent.’

He then played the final portion of Sarada’s comments on her experience.

‘I am everywhere. I am not the body. I have no body so I have no fear. I am immobile. Whatever I may do, I am immobile. I am shining as the Self. Everything is a great void [maha- sunya]. How can I describe the Self in words? It is neither light nor dark. No one can describe what it is. In the past, present and future no one can describe what it is. It is difficult to describe. Self is Self, that is all.’

Throughout that day Sarada’s mind kept sinking into the Self, but on each occasion it came out again. At 4 p.m. the “I”-thought went from the Heart to the brain and started to bang against the inside of her skull. Sarada said later that it was like an axe trying to split her head open from the inside. Since she was not able to bear the pain she came forward, took Swamy’s hand and placed it on her head. The “I”-thought went back to the Heart, but again it was only a temporary subsidence, Three minutes later it rose again and once again started to bang against

the inside of her skull. Sarada came forward, placed her head on Swamy's feet and a few seconds later the "I"-thought returned to its source and died forever.

With her "I"-thought permanently gone, Sarada had realised the Self. Swamy says that in the final few minutes her "I"-thought was trying to escape and take birth again, and that had he not been present, the "I"-thought would have killed her and escaped.

[...]

Saradamma: People look at Swamy and me and think that realization must be relatively easy to achieve because we both realized the Self in a short time. However, we are exceptions. It is rare for someone to have the determination and dispassion that Swamy had during his sadhana, and it is equally rare for a devotee to be as God-intoxicated as I was.

Complete surrender or earnest self-enquiry can only be effectively practiced by advanced devotees. Even Ramana Maharshi sometimes said that self-enquiry was for ripe souls only.

Most people need a long period of purification to get their minds pure enough for total surrender or effective self-enquiry. Devotees ask for grace to realize the Self, but most devotees are nowhere near ready for realization; if they were given a large amount of grace the shock would kill them. For most people a preliminary period of mind purification, such as can be produced by japa or pranayama will be most useful.

From **No Mind, I Am the Self**, David Godman

The following can be seen at <http://mathrusrisarada.org/>

Sri Sarada was given the name Mathru Sri Sarada by Bhagavan Sri Lakshmana Swamy when Sri Sarada realised her self. Mathru means mother. Mathru Sri Sarada realised her self through her intense love and surrender to Bhagavan, thus becoming one with him. The book, **No Mind, I am the Self**, contains details about them.

Brief Life Sketch (based on No Mind, I am the Self):

Ramanadham, Saradamma's father, was a childhood friend of Lakshmana Swamy. However, they lost touch of each other after their college days. Ramanadham and his wife, Bhanumathy, were devotees of Sri Ramakrishna and Swami Vivekananda. Therefore, when Saradamma was born in 1959, they named her after Sarada Ma, wife of Sri Ramakrishna.

Though initially healthy, Saradamma was afflicted with many ailments as a child, thereby losing her good health and her light complexion. Saradamma had a curiously ascetic nature, not caring for good clothes or food. Many people mistook her for a servant because of her dark complexion and poor clothes. Saradamma was indifferent to such views. Young Saradamma also had a very generous disposition.

Ramanadham, on becoming aware that his childhood friend had become a great yogi, started visiting Lakshmana Swamy for the annual and eventually bi-annual darshans. Lakshmana Swamy became more accessible in 1972 but it was not until 1974 that Saradamma started visiting Lakshmana Swamy regularly. Lakshmana Swamy's face would light up with a big smile whenever he looked at her. He recognised her as an advanced devotee who was capable of realising her self.

Saradamma started having dreams of Lakshmana Swamy after each darshan. Shortly, Saradamma started to meditate on Swamy's form and accepted him as her Guru. Within a year, the frequency with which Saradamma had Lakshmana Swamy's darshan increased. During this time, apart from going to school, Saradamma would spend her evenings and weekends with Lakshmana Swamy. Eventually, she was spending so much time thinking about Lakshmana Swamy that her studies suffered. Saradamma's education ended when she was in her 8th standard. Recognizing her devotion and love for him, Lakshmana Swamy informally adopted Saradamma as his daughter.

Details about the period between 1975 and 1978 are sketchy since Saradamma had stopped maintaining her diary by then. Lakshmana Swamy's mother, jealous of Saradamma's increasing prominence, harassed her in numerous ways. Lakshmana Swamy also tested Saradamma's devotion and faith many times. During this time, Saradamma would do japa or meditate on Lakshmana Swamy's form for up to 20 hours a day. In the remaining four hours she would be dreaming about him.

The holy mountain, Arunachala, has had a significant positive influence on Saradamma's spiritual progress. During her third visit to Arunachala, as Lakshmana Swamy, Saradamma and other devotees were sitting on its slopes; Lakshmana Swamy looked and smiled at Saradamma. Saradamma lost thought and body consciousness. During the next few days, whenever Saradamma looked at Lakshmana Swamy during darshan she would go into the same state.

On returning back to Gudur, Saradamma resumed her meditation. She discovered that she could enter into the thought free state whenever she was in the presence of Lakshmana Swamy. During all these years, Lakshmana Swamy tried a few times to persuade Saradamma to do self-inquiry. However, self-inquiry had no attraction for Saradamma. Her path was that of surrender.

It was at Bangalore, where Saradamma had gone to help her sister, that Saradamma had her first experience of Kevala Nirvikalpa Samadhi. This was in October of 1978. The last few weeks of her stay there were spent in either a thought-free state or Samadhi.

Saradamma returned back to Gudur on the 16th of December, 1978. The next day, Saradamma went to the Ashramam and sat before Lakshmana Swamy. She went back into a thought-free state and eventually into Kevala Nirvikalpa Samadhi. She remained so all day and night. The next day, Lakshmana Swamy, realising that she was close to self-realisation, recorded her words using a tape recorder. Her 'I' thought repeatedly sank into her heart, but every time it came back up into her brain, banging against her skull causing intense pain. Saradamma unable to bear this pain took Lakshmana Swamy's hand and placed it on her head. This made her 'I' thought go back into the heart. Three minutes later it again came back causing similar pain. Saradamma

placed her head on Lakshmana Swamy's feet, upon which her 'I' thought returned to its source and died forever. Saradamma had realised her self permanently on 18th December 1978.

Lakshmana Swamy gave Saradamma a new name Mathru Sri Sarada. Mathru means mother and Sri is a common Hindu honorific. Initially, Saradamma wanted to give up her body; however, Lakshmana Swamy wanted her to retain it, since sincere devotees would be benefited by her bodily presence. The next one year was a struggle for Lakshmana Swamy to keep Saradamma alive. She would lose body consciousness and withdraw into the self almost daily. She was also not interested in the outside world. Lakshmana Swamy was able to keep her interested in the world by making her play with dolls. In the next phase, Saradamma spent the whole day playing with dolls. People would not believe that she was a Jnani, but she did not care. Jnanis do not care for name or fame.

Slowly, over the years, Saradamma has taken up the role of catering to devotees' needs. Now-a-days, it is she who interacts with devotees, Lakshmana Swamy having become more reserved. While neither of them is available to the general public, Saradamma occasionally gives darshan to some devotees.

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[Gradual or Sudden Enlightenment – Osho](#)

Do wisdom and understanding increase gradually or do they come as explosions?

Understanding never comes, neither as a sudden phenomenon nor as a gradual one, because it is always there. You have it right now. It is not going to happen somewhere in the future. You are carrying it within you, just as a seed carries the tree, a woman carries a child. You are carrying it right now. Now it depends on you: if your intensity is total you will achieve it suddenly, if your intensity is not total you will achieve it by and by, in steps. But understanding never comes to you – you are understanding. Enlightenment is not something that happens to you – you are enlightenment.

Remember this; then it is a choice, your choice. If you desire it totally, in that fire of total desire all that covers that understanding burns; suddenly the light is there. But it is up to you. It is not part of the nature of enlightenment to happen gradually or to happen suddenly.

Don't throw off the responsibility, that's how people create philosophies and schools. In Japan two schools of Zen exist: one believes in sudden enlightenment, another believes in gradual enlightenment – as if these are the qualities of enlightenment, as if they belong to enlightenment. They don't belong to enlightenment. Enlightenment is always there; it is for you to choose. If your desire is total not even a single moment is lost. But if your desire is not total it means that you yourself are not willing it to happen right now. You want to postpone it, you want it tomorrow, some other day. Then you go on playing tricks.

If you are really sincere there is no time gap, it can happen this very moment. Not even a single moment is to be lost, because it is already the case. One has just to look within. But if you don't want it right now then you can wait for millennia.

I would like to tell you an old story. It happened in Ceylon.

There was a great Buddhist Master who taught his disciples for almost eighty years. When he was a hundred and twenty he said one day, "Now, I am going to die after seven days." So thousands of his disciples gathered for his last darshan, to see him for the last time.

The old man, before closing his eyes and dissolving within wards, asked them, "Does somebody want to accompany me? If somebody wants nirvana, enlightenment, right now, then he should simply raise his hand and that will do."

People knew that he was a man of his word, and he was not joking. He had never joked in his whole life, he was a serious man. He meant what he said. They started looking at each other – thousands of people and not a single hand was raised.

One man stood up and he said, "Please don't misunderstand me. I don't want to accompany you right now because there are many things to be done. I have many things to fulfill, many things to pass through, many karmas to be accounted for. As yet I am not ready for it, but someday I would like to be enlightened. Can you give some key hints? – because you will be no longer here."

And the Master had been giving key hints his whole life, for eighty years. Still they wanted something to be said about it so that they could postpone and plan and think about the future. And the old Master was ready. If somebody had been ready he was ready to take him with himself. But nobody was ready.

People are cunning, because the mind is cunning. And the greatest cunningness of the mind is that it always throws responsibility onto something else. If enlightenment is gradual then what can you do? Nothing can be done; it is gradual, it will take a long time. If enlightenment is sudden then why has it not happened to you? You will ask, "Then why has it not happened to me

if it is sudden? No, it cannot be sudden. But if it is sudden and there is no need to do something for it to happen, then what can be done? I will wait – whenever it happens it happens.”

You simply want to escape from the responsibility of your own choice. Sartre has said one thing that is really beautiful. He said, “Man is free to choose but man is not free not to choose.” You can choose either way but don’t be befooled – you have no freedom not to choose, because even when you think you are not choosing you are choosing the opposite.

A man came to me and he said, “I am not yet ready for sannyas. I am ready seventy per cent, eighty per cent, but twenty per cent I am not ready, so how can I take sannyas? I’m not total.”

So I said, “Okay. But still you are choosing, and now you are choosing a minor part of your mind – the twenty per cent which says, ‘Don’t take.’ Now you are choosing the twenty per cent against the eighty per cent.”

So don’t think that you are not choosing. That’s not possible. You have to choose whatsoever you do; even if you don’t choose you will be choosing. Choice is there. One is free to choose but one is not free not to choose. If the mind says it is gradual, it is a choice; if the mind says it is sudden, that too is a choice. When you say it is sudden it means that you would like to drop every effort, so you choose sudden enlightenment. Then there is no need to do anything – when it happens it happens, nothing can be done because it is a sudden thing. Just like lightning in the sky, whenever it happens it happens – you cannot make preparations for it. It is not like electricity in the house that you put on and off, it does not depend on you. It is a sudden phenomenon, when it happens it happens. You have to wait for it. If you are thinking about reading a telegram when the electricity happens in the sky, then you have to wait. When it happens you can read it. What can you do?

People who want to escape from effort will choose sudden enlightenment. People who want to escape from the great, total responsibility of it, that it can happen right now, will choose the philosophy of gradualness.

I don’t say anything about enlightenment – I’m saying something about you. It is for you to feel your desire: total desire – enlightenment is sudden, partial desire – enlightenment is gradual. It has nothing to do with the nature of enlightenment.

Remember this.

-Osho

From **Tao: The Three Treasures, V.1**, Chapter 10

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[Life is Aware of Itself – U.G. Krishnamurti](#)

The following is a conversation between U. G. Krishnamurti and David Bohm, recorded in Saanen, Switzerland in 1968. Also present were Mrs. Bohm, David Barry and Valentine.

U.G.: From quite a young age I had this question about religious people and religious experiences. What is there behind or beneath these religious beliefs and practices? And most of the guys I met were frauds, in the sense they didn't have this real thing in them. You see, I myself went through all kinds of experiences—all within the field of thought. These religious people and mystics didn't have the real touch of the 'source' or the 'origin'—except perhaps Ramana Maharshi and Krishnamurti.

Not that I have what he has. There is nothing there. But is it the same? Perhaps it can't be different. I don't know, the question doesn't interest me. However, this must be the base—the religious experience is not the thing—which is something beyond thought. The thought can never penetrate here. It is that state where the action takes place. But I have no way of knowing what is happening at that time. But there seems to be some kind of awareness—that is the difference between sleep and this state. Something is aware of something else. The Hindu religious thinkers say the immensity is aware of its own immensity, or *that is aware of that*. I would simply say life is aware of itself.

The body is in a state of quiet, of relaxation, which you can call bliss, truth, love, god or reality or anything you like, but it is not that, because there is nobody looking at it. I look at that (microphone) and I can bring out the word and say it is a microphone. But here, for this state of being, there is no word you can find to describe it. So the words bliss, love, god, truth, are all inadequate to express this state of being. Here there is no difference between life and death. The continuity (of the self) is gone once and for all.

Bohm: *What do you say of time?*

U.G.: There is no time, no space. When there is thought, there is time. Thought is time and thought is space.

As long as I am looking at something, there is space—but space of and by itself—because I have what you call Vistavision, I see much more. The eyes take in completely the hundred per cent of what is there. They say the eye cuts off ninety-eight per cent and takes in only two per cent, but here, since there is no choice of any kind, the eyes take in the whole thing.

But the space that thought creates is different. The moment you say the Palace Hotel (in Gstaad), there is a space. When I close my eyes there is no space at all. Light is the part of the whole space, and the light inside has no frontiers. But to say that I am the space is not correct (laughs).

(To illustrate the point, UG picks up a visor.) This is the social consciousness, the mind, the world, this is the enclosure, this is the eye I have built through the years. Every human cell carries the knowledge built from thousands of years; rather, the whole fourteen million years of the past is embedded in the individual. So the human being is not different from the social consciousness. And what has happened in me is that this whole built-up consciousness somehow and by some process—not through any *sadhana* or effort or one's volition—has knocked itself off.

When the explosion takes place, the whole structure of thought collapses. This is not an ordinary thing. It is like a nuclear explosion and it affects the whole human consciousness. It is not just once, but a series of explosions and there is a fallout which affects the human consciousness. This seems to be the only way we can affect the world, by bringing about a structural change within oneself. You can never look at thought. The thought splits itself into two, and one thought or image looks at the other. Only when you step out of the whole structure built over millions of years, you can look at thought, but it has no content. Thought has been a part of the human consciousness right from the beginning. There is this expression in the Bible: *In the beginning was the word and word as the flesh*. Actually it means matter. Thought is matter and at the same time it is sound and this has been in existence through centuries.

The thinker has no existence; he is an artificially created, built-up thing. He has taken possession of the body and has dominated for centuries... but somehow, here, he has been displaced. He is not there anymore. What you are left with are the body and thought. What is this thought? Here, they are only words, factual memory without psychological content. Only now, after you step out of the social and individual consciousness, there is a possibility of looking at thought. When thought comes, there is a disturbance in awareness and, once you look at it, this very awareness destroys it. There is no scope for the thought to take roots here and bring the thinker in. It is just there in the background for your use and when there is a need you use it and discard it. Sometimes the old memories come, but when you become aware of them, they disappear. The braid becomes tight and they cannot penetrate and take root.

Bohm: *As thought comes in it disturbs the awareness, you say. Can we discuss the root of thought, but you say you don't know.*

U.G.: You see, when you put the question, first I am in the state of not-knowing; I really don't know what mind is. If the exploration of the question should begin, the thinker has to come in and the thought process develops.

All right, let us take an example from the field of science. As long as we were caught up in the Newtonian physics nobody could break through. But Einstein, somehow and by some process, realized the inadequacy of Newtonian thought and that itself acted as a breakthrough. Now we connect them and we know that without Newtonian physics Einstein's theories would never have come into existence. And now we can see that the process (Newtonian thought) had come to an end, but not actually, rather it caught the experience and created another thought structure. This kind of revolution is within the structure of thought. It could be a mystical experience or a path-breaking discovery and this brings about the changes or conversions. However, all experiences in any field are within the field of thought. A mystical experience can change the individual consciousness. The whole way of looking at life changes and it'll be like wearing new glasses. Everything you look at, every activity is different, but still within the field of thought. Even bringing the mind to a quiet state is not the end of the mind. That could, at best, be the first loosening process of this whole structure. Every cell has a memory of its own. So the whole human body has to change for this to happen. This silence is of a different quality and kind.

So, you see, it is difficult to answer the question.

Bohm: *I also wanted to ask, 'What is the origin of the continuity of thought?'*

U.G.: There is no continuity.

Bohm: *If the awareness doesn't wipe out thought...*

U.G.: That means the 'I' is there and he carries on. But when the 'I', the thinker is absent, there is no continuity and thoughts just come and go and never take root and bring the thinker into operation.

Bohm: *But you use thoughts in order to communicate, which it seems you want to.*

U.G.: (Laughs) I may not even want to. But I am beginning to feel that even without communicating there is a possibility of being silent in some corner, no matter where, and these fallouts perhaps will affect in their own way. I don't know; but there is another difficulty for me. I have no way of expressing myself—the whole of my past is wiped out and that past included Krishnamurti. So the Krishnamurtian lingo—if I may use that word—is of no value at all. I can't use that language. I don't even know what he is talking now, except the few phrases which are fresh.

The easiest thing would be to fall back on such a lingo. All the religious teachers used the then available literature, they used words like god, beyond, immortal, heavenly and such expressions. In our times Ramana did the same. He read texts of Hinduism in order to understand what he had come into and that coloured his mode of expression and he fell back on the Hindu terminologies to explain things. It must be said to the credit of Krishnamurti that he has come out with this

strikingly original approach and has developed a new mode of expression which is very vital. But then there are and were hundreds of Hindu scholars who have tried to strike a new path, use new words or terminologies. So where do all these take one? To me all that seems inadequate. Perhaps it helps others.

This is not a new discovery, not something that comes from outside. When the whole process comes to an end, the search comes to an end, not that you arrive at a point or a destination. The self, the seeker disappears and what is left is the body and the senses operating in an extraordinary way. So—how am I going to create new words to talk about this? I can't. I have to use the inadequate words we have.

Bohm: *But the same words can function differently in different persons.*

U.G.: It would be interesting to find out. But, you see, the person who comes here can bring me out. I can't come prepared. It depends upon the person I am talking to. And one of the difficulties I have is that most of the people who come here are all full of Krishnamurti's ideas. I am always confronted with this, or if I go to India, There they come with the Hindu terminologies. Anyway, they have to bring me out. Perhaps in this process something will come out.

From **The Biology of Enlightenment: Unpublished Conversations of U.G. Krishnamurti after He Came into the Natural State (1967-71)**, pages 109-113.

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[The Explosion Within Your Being – Osho](#)

What is the relationship between enlightenment and the spring of life? Is enlightenment the spring of life?

One basic thing has always to be remembered: not to get involved in questions of intellect. They are pseudo questions; they don't belong to your experience. Mind is tremendously capable of creating questions out of words.

But any question that is created by the mind, out of words, not out of experience, is an exercise in utter futility. You don't know what enlightenment is as an experience, you don't know what the spring of life is as an experience. The question is purely intellectual. It can lead to a great philosophical discussion, but it will not lead to any understanding or any transformation.

Intellect is one of the barriers to reach to the sources of existence. It does not allow you to ask the authentic question. It goes on giving you questions which only appear as questions, but they are not your quest. Of course in a dictionary, enlightenment will mean one thing and spring of life will mean something else.

But here we are not discussing linguistics. And the people who have been writing dictionaries, analyzing language and grammar, are not the people of the path. So the first thing: always remember whether the question is arising from some experiential source or not. If it is not arising from experience, then it is not worth discussing.

Carol, a newlywed, brags that her Romeo is a model husband. We looked up the word 'model' in the dictionary, and found it means "a small imitation of the real thing."

It has been heard that the pope died but was allowed to return to earth to speak to the cardinals. They gathered around him eagerly.

"What is he like?" they clamored. "Is he very old, with a long, white beard, like in all the paintings? Tell us, describe him."

"Well," said the pope, "to start with, she is black."

Knowing is one thing; knowing directly and knowing through books are so different. Sometimes they may appear to be similar, but they are not similar.

I cannot answer your question in terms of intellect, but I can answer it in terms of existential experience. The spring of life and enlightenment are not the same, although they are deeply related. The spring of life, when it becomes aware of itself, brings you to the experience of enlightenment. In other words, spring of life plus awareness is equal to enlightenment.

The spring of life is available to everybody; otherwise how can you live? Your life is continuously being nourished by the spring of life. The trees are nourished by the spring of life, the flowers blossom... but the juice comes from the spring of life. The whole existence is nothing but a manifestation of the springs of life.

But trees cannot become enlightened – neither can mountains or oceans; neither can animals or birds. They all have the same source of life that you have. But man has a prerogative, a privilege, that he can become aware of his spring of life. This awareness is not possible in any other form in existence. It is man's grandeur, it is his dignity. Existence has given him the most precious opportunity. If he can create awareness, consciousness, more alertness, then his spring of life explodes into a new dimension. The dimension of life becomes the dimension of light, of

knowing – knowing the deepest roots of our being in eternity. And the moment we know our roots are eternal; we know our flowers are also going to be eternal.

Enlightenment is a flowering.

The springs of life are seeds; enlightenment is a flower. The seed has come to its ultimate expression – there is no further to go. Springs of life are the lowest rung of the ladder, and enlightenment is the highest rung of the ladder, although the ladder is the same.

The change comes slowly, as you become more aware of who you are, of what life is – not intellectually, not by reading through scriptures, but by reading the only holy scripture: your own being, and bringing your potential to its realization. So that which was hidden in the seed becomes an explosion in the flower, in the fragrance. That fragrance is enlightenment. It comes from the sources of life, but it is not synonymous with it.

The seed is not synonymous with the flower, although the flower comes from the seed. The seed is the womb, but the flower – although connected with the seed, with the womb – is a totally new experience.

Awareness ordinarily is objective. You know others, you know the world, you know the faraway stars. The moment awareness turns inwards and starts knowing itself – in other words, the moment awareness is the object of its own knowing – enlightenment blossoms with all its beauty, with all its immortal glory.

Life is accepted by the scientist, but he is not yet capable of accepting the possibility of enlightenment. Life is accepted by the atheist, but he is also not capable of comprehending the ultimate explosion. Just as for millennia we had no idea that matter is made of small atoms, which are not visible to the eyes ... they are so small that if you put one atom upon another atom, and then go on putting one on top of another, you will need one hundred thousand atoms, and then they will be as thick as a human hair. Such a small atom, one hundred thousand times thinner than a human hair, when it explodes, releases so much energy that a city like Hiroshima or Nagasaki disappears within seconds – evaporates.

I have seen a picture sent by a friend from Japan ... just looking at the picture, one feels so sad about humanity, so hopeless. The picture is of a small girl, maybe nine years old. She is going from the ground floor to the first story with her bag and books – perhaps to do her homework before she goes to sleep. She is just in the middle of the staircase when the atom bomb falls on Hiroshima. Just a small atom exploding creates so much energy ... you can use it for destruction or you can use it for some creative purpose. Right now the scientists say we have come so far from Hiroshima and Nagasaki – our new nuclear weapons are so great in their energy – that the atom bombs dropped on Nagasaki and Hiroshima look like children's toys.

If matter, in its smallest particle, contains so much energy, can you conceive how much energy may be available in the living cell of human beings?

Enlightenment is the explosion of a living cell. Certainly it is not destructive at all, but it transforms the whole man. In that way, it is destructive. It destroys the old man, it destroys the night, it destroys all that was constituting your personality: your jealousy, your anger, your hate, your lust, your greed – all that is simply finished in a single moment. And the same energy that was involved in jealousy, hate, greed, ambition, and a thousand and one desires, is changed into totally new forms of energy: love, silence, peace, compassion, wisdom – all that is the basic search of life itself.

Life in itself is dormant, it is fast asleep. Enlightenment is absolutely awake. But it is the same energy that was asleep that becomes awake. So they are not synonymous, but they are two extremes of the same energy.

But this, if taken as an intellectual understanding, is not going to help you in any way. It has to become your own experience.

You have to see that light.

You have to see that explosion within your own being.

You have to see the darkness disappearing. You have to see the new dawn of a new life – a life of grace and gratitude, a life of beauty and blessings.

Chandaram, you have to remember, it is very easy to ask questions as mind gymnastics. I am not interested in mind gymnastics because it leads you nowhere; you remain stuck where you are. You only become more burdened with knowledge – knowledge which is meaningless because it is not part of your own experience.

Rabbi Bierstein was asking his congregation to donate money to help build a new synagogue.

Suddenly, the town prostitute stood and shouted, “Praise the Lord. I repent. I will give two thousand dollars right now.”

“Well, as much as we need funds, I am afraid I cannot accept tainted money,” said Bierstein.

“Take it, Rabbi,” shouted a man from the back, “after all, it is our money anyway!”

Now, what are these guys doing in a synagogue? Just a formality. They are visiting prostitutes. The prostitute is more authentic. Perhaps the money also belongs to the Rabbi; that’s why the man is saying, “It is our money anyway.”

Mind has been fooling man for centuries.

After holding mass in Warsaw Cathedral, the pope was giving words of encouragement to a group of devout Poles. One of them asked, “Your Holiness, Poles are such devout Catholics, why was Christ not born in Poland?”

“Don’t you understand,” said the pope, “that for such a birth, there had to be three wise men and a virgin?”

And where can you find three wise men and a virgin in Poland? You must know the story of Jesus, that he is born out of a virgin, and three wise men come from the East to pay him respect. They are the first to recognize in the small child the possibility of a future enlightened being. They recognized in the seed, the flower.

I recognize in you the seed and the potential of the flower. But if you go on thinking intellectually, you will become a philosopher, a theologian; you will never become a mystic. And unless you become a mystic, you have wasted your life. Such a great opportunity, where you can grow to your greatest height of consciousness, is being wasted in unconscious trivia.

Even if you think about something great, it is only a thought, it never becomes an actual reality in your being.

I would like you to be more existential. I am not an existentialist because that is again falling into the same trap. Existentialist philosophers are not enlightened people. Neither Jean-Paul Sartre is enlightened nor Jaspers, nor Martin Heidegger, nor Marcel, nor Soren Kierkegaard; they are philosophers of existence, they think about existence.

I want you not to be existentialist thinkers; I want you to be existential experiencers. That difference is so great, and makes all the difference – because Jean-Paul Sartre, or Jaspers or other existentialist philosophers live in anguish, in anxiety, in boredom, in despair. They even think that perhaps suicide is the only way out of this mess. These people are not to be categorized with Gautam Buddha or Chuang Tzu or Baal Shem. These people are thinking about existence, just as old philosophers were thinking about God; only the object of thinking has changed, but thinking continues, and thinking can only lead you into a desert.

It is only the experience which leads your life river towards the ultimate merger with the ocean, with the universe, with the life of full awareness. You come back home. You had left the home unconscious, you come back home with consciousness. The circle is complete. Your life has come to fulfillment and contentment. This is the only benediction and this is the only authentic religious path.

-Osho

From **The New Dawn**, Chapter 16

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[The State of Sublime – Ilie Cioara](#)



Ilie Cioara's description of his enlightenment.

I was 55 years old. One morning, waking up from my sleep, I noticed that, psychologically, I was functioning differently from the night before. The mind had lost its usual turmoil. In a state of serenity I had never felt before, I was functioning in perfect communion with my whole somatic structure.

My surprise was so great that it prevented me from understanding the mysterious phenomenon as I didn't manage to put it into words. I had read, of course, lots of descriptions of Enlightenment, Liberation, but there is a great difference between mere intellectual knowledge and directly experiencing the phenomenon.

Only after a couple of hours I realized what had happened to me, without pursuing this "something" as an ideal to accomplish. I was, to use a simile, in the situation of a man blind from

birth, who had just gained his sight after undergoing surgery. Everything around me was as new. I had an overall perspective on things. A silent mind allows the senses to perceive things as they are.

The mind in its totality had become, through silence, an immense mirror in which the outside world was reflected. And the world I was perceiving directly through my senses revealed its own reality to me. My fellow beings, close friends or complete strangers, were being regarded indiscriminately, with a feeling of love I had never felt before.

If any reaction of the mind surfaced, it disappeared immediately in contact with the sparkle of impersonal Attention. A state of quiet and all-encompassing joy characterized me in all circumstances, whether pleasant or painful. My behavior was that of a simple witness, perfectly aware of what was happening around me, without affecting my all-encompassing state of peace.

The State of Sublime is, of course, difficult to describe, but not impossible to experience by someone who authentically practices awareness. In order to communicate it, a simple and direct language is used, which is not filtered through reason, because the “ego” with its subjective perception is no longer there. To put it this way: the psychological emptiness is the one who lives in the present moment, expresses this encounter into words and still remains present and available to the next moment.

As a result of this direct encounter with the moment, always new and renewing itself, I felt the need, fueled by intuitive impulses, to express “Self-knowing” using verse. It was a natural thing to do. In few words I could encompass and communicate the essence of the experience.

In the first year I wrote 300 poems. Later on, their number reached 1000, of which 600 are accompanied by prose explanations, such as the ones in this book.

I would also like to describe a few effects which, as a result of becoming aware of the reactions of my own thinking process, have completely disappeared, without any other intervention from my mind.

After experiencing this phenomenon, I felt as a broken vessel, from which the following started to disappear: my interest in astral journeying, my religious beliefs, my egoism, desires, fear, envy, pride etc. My awareness remained open all the time, offering me the possibility to pass from the finite dimension into Infinity.

When encountering this extraordinary phenomenon, with the help of a global perspective, I understood the whole human tragedy, caused by the misinterpretation of life in its constant mobility and newness from one moment to the next.

Life cannot be encountered and understood objectively unless we are in a state of complete freedom and serenity of the mind. Life is always new, from one moment to another, and it demands, even forces us to encounter it with a new mind, with a new brain and with new brain cells, which have not been used previously. It is a well known fact, scientists claim that man,

during the whole span of his life uses no more than 10-15% of his brain cells and memory potential. As you can see, our psychological possibilities are unlimited.

After these explanations, it will be easier to understand the process of our own conditioning, as well as the phenomenon of breaking the shell of the “ego”.

As I had shown previously, life demands that we encounter it directly, without any memory baggage.

How do we lose the memory baggage? Easy, very easy. Here is how:

We encounter the movement of the mind with the flame of total Attention – requested by the aliveness of life in its continuous flow. Without the light and serenity provided by Attention, nothing can be understood in a real way.

In the light of Attention, any reaction of the mind (thought, image, fear, desire), which functions chaotically, obsessively and dominates us, is instantly dissolved. In the psychological void that follows, a new mind appears which expands into Infinity, as a state of Pure Consciousness, pure understanding as well as transformative action.

This simple state of “being” is in itself an action, where the entity who performs the action doesn’t exist anymore. The old man, conditioned by his behavioral patterns, loses its authority as the chaotic, uncontrollable reactions dissolve – they are the energies which sustain and fuel the “ego”. Only in this way, by a simple encounter with the reactions of the mind and its subsequent demise, the barrier of the “ego” is broken. Through a momentary opening, our real being is revealed – which alone can transform and heal us.

The total Attention without any purpose is the Sacred itself in action. There is, in fact, another type of attention directed by will, which behaves subjectively by limiting itself to one object. By its own nature, this type of attention defines itself as lack of attention.

In the peace of the soul, in the passiveness of the mind, in the psychological emptiness or stillness – who exists nevertheless? When the usual mind is silent, can you notice that, as silence takes over, a new mind appears, which expands into Infinity and defines itself as Pure Consciousness?

Thus we discover that we are a simple “being”, “here and now”, boundless – one with Infinity. In this simplicity, there are no expectations or purpose, because the “ego” has completely disappeared. This is the Absolute Truth, existent within us and everywhere around us, revealing itself to us when we open the gate, through the humble silence of the mind.

Such realizations, on moments of existence, operate radical transformations which will eventually shatter the fortress of the “ego”, whose prisoner you are as long as the mind dominates you and as long as you give psychological importance to the mind.

When this fiction disappears, melting into the Sublime, we experience creative Intelligence, Love, Beauty and Happiness, which direct our behavior through intuitive impulses.

-Ilie Cioara

This post was first seen on gurusfeet.com.

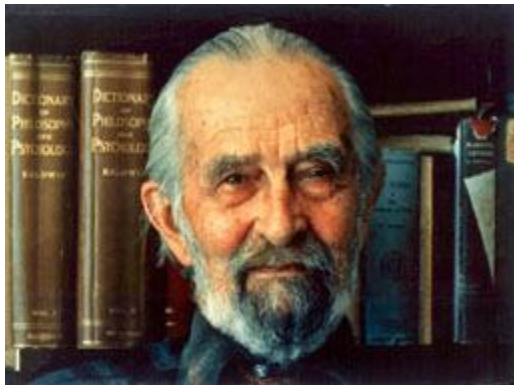
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[Franklin Merrell-Wolff's Realizations](#)



Franklin Merrell-Wolff's Realizations

Wolff grounds his philosophy in his Realizations, and not in mere rational speculation. In his written report of his mystical unfoldment, Wolff identifies three premonitory recognitions and two fundamental, or transcendental, Recognitions.

First Premonitory Recognition: "I am Atman"

Wolff's first premonitory recognition took place in 1922, approximately 14 years prior to his transcendental breakthroughs. Wolff describes this first recognition as a noetic insight into the truth of "I am Atman". The term "Atman" is a Sanskrit term that Wolff uses to refer to the transcendental subject to consciousness (see the discussion above of the second fundamental of the philosophy). Just prior to this insight, Wolff had been engaged in the practice of discrimination of subject (Atman) and object (world). This practice of discrimination is

fundamental to the teachings of Shankara, the founder of the Advaita Vedanta school of nondual philosophy. The purpose of this practice is to effect a disidentification and detachment from the objects of consciousness, and a realization of identity with pure subjectivity. Although Wolff previously had been intellectually convinced of the truth of the proposition “I am Atman”, this time he suddenly realized its truth at a deeper level than the intellect. Although this was only a veiled Realization, it nevertheless brought a sense of Light and Joy, and had persistent positive effects, such as a certain change in the base of thought, bringing clarity where there had previously been obscurity.

Second Premonitory Recognition: “I am Nirvana”

The second premonitory recognition took place in late 1935, approximately 9 months prior to the first fundamental breakthrough. Wolff describes this recognition as the realization that “I am Nirvana”. Prior to this noetic insight, his thought upon the subject of Nirvana had been involved in the confusion that Nirvana is a kind of other-world separate from the relative world of subject-object consciousness. While meditating upon Nirvana, however, it suddenly dawned on him that “I am Nirvana”, where “I” is understood here to mean the inner core of subjectivity. Like the Atman, Nirvana is never an object before consciousness. It is therefore identical with the subject to consciousness, or the true “I”. As with the prior recognition, this insight was accompanied by a sense of Joy and Illumination within the relative consciousness, and had persistent effects. In addition, there was a sense of a Current with profound depth.

Third Premonitory Recognition: “Substantiality is inversely proportional to ponderability”

The third premonitory recognition took place in late July, 1936, about two weeks prior to the fundamental breakthrough. Prior to this insight, Wolff experienced certain logical difficulties reconciling Transcendent Being with the physical universe. These difficulties arise from the habit of regarding objects of consciousness, i.e., any appearance in consciousness that we can ponder or experience, as in some sense substantial. Although Wolff had a prior intellectual conviction that the Transcendent Being was more substantial, the intellectual idea alone had failed to have a powerful transformative effect on his consciousness. This third premonitory recognition, however, had a profound effect on his consciousness that served to clear the way for the fundamental breakthrough that would follow in a matter of days. Wolff expressed the insight with the following proposition: “Substantiality is inversely proportional to ponderability”, or “Reality is inversely proportional to appearance”. In other words, the degree of true substance or reality is the inverse or opposite of the degree of ponderability. Thus, concrete objects of experience, which have a high degree of ponderability, are the least substantial. Subtle or abstract objects of experience, on the other hand, which are less ponderable, partake of a higher degree of substantiality and reality. The effect of this insight upon Wolff was an acceptance of substantial reality where the senses reported emptiness, and a greater capacity to realize unreality, or merely dependent or derivative reality, in the material given through the senses. This insight brought about a more profound shift of identification with the transcendent supersensible reality, and a correspondingly profound detachment from the objects of consciousness. This shift was decisive in clearing the way for the fundamental realizations that were to follow.

First Fundamental Recognition: Realization of Self, Liberation

The first of Wolff's two fundamental Realizations took place on August 6, 1936. In contrast with the prior insights, which retained objective elements in his own consciousness and thus fell short of genuine identification, the fundamental Realizations unequivocally transcended the subject-object or relative consciousness. Just prior to the first Realization, Wolff had been meditating upon the teachings of Shankara, particularly the discussion of Liberation. Upon meditative reflection, he realized that his efforts to attain Liberation involved a seeking after a subtle object of experience. But any new object of experience, no matter how subtle, was something other than the objectless transcendent consciousness. Thus, Liberation does not necessarily involve any new object of experience or change in the content of consciousness. To seek such a new object or experience, therefore, is a mistake. Genuine Realization, therefore, is a recognition of Nothing — but a Nothing that is absolutely Substantial and identical with the SELF. The result of this profound realization was the complete and instant cessation of expectation of having any new experience or relative form of knowledge arise. The light of consciousness then turned back upon itself, toward its source, and the pure Atman was realized as absolute fullness and as identical with himself. This Recognition was not an experience of any new content in consciousness, but a Re-Cognition of a Truth that is, was, and always will be. It is a nondual knowledge of identity that transcends space and time. Nevertheless, there were various effects experienced within the relative consciousness, that may be considered expressions of the Recognition. Because the Recognition is not the recognition of any particular effects or phenomena, they should not be confused with the Recognition itself. Some of the effects Wolff experienced were: (1) A shift in the base of reference in consciousness, transplanting the roots of identity from the relative to the transcendent, (2) a transformation of the meaning of self from a point-like principle opposed to objects of experience to a space-like identity with the entire field of consciousness and all its contents, (3) a sense of penetrating knowledge into the depths of reality, (4) a transcendence of space, time, and causality, (4) complete freedom and liberation from all bondage. Also experienced were qualities of joy, felicity, serenity, peace, and benevolence.

Second Fundamental Recognition: High Indifference, Equilibrium

Although Wolff's first fundamental Realization was an unequivocal transcendence of the subject-object consciousness, for a period of approximately 33 days there remained certain unresolved tensions preventing it from being a full state of equilibrium. This tension consisted in the contrast in valuation between the superlative Joy, Peace, Rest, Freedom and Knowledge of the Transcendent and the emptiness of the relative world. There was a distinction between being bound to embodied consciousness and not being so bound, with a subtle attachment to being not bound. Counter-acting this subtle attachment, however, was Wolff's prior acceptance of the bodhisattva vow, a commitment to the value of relative manifestation and embodiment, motivated by compassion for all sentient beings. With this motivation, Wolff resisted his strong inclination to retreat into the transcendent bliss of nirvanic consciousness. Instead, he sacrificed his strictly personal enjoyment of those transcendent values in order to maintain a relative embodiment and help liberate all sentient beings. This act of compassion and ultimate renunciation led to an unexpected second fundamental Recognition that resolved the residual tensions between the universe and nirvana. The Realization represented a complete Equilibrium,

not only a relative equilibrium between objects, but also an ultimate Equilibrium between relative and absolute levels of consciousness. Because this realization does not give any more valuation to nirvana than to the universe, and recognizes no ultimate difference between the two, Wolff called it the High Indifference. It is the complete resolution of tension between all opposites, the complete transcendence of all distinctions, including the distinction between the transcendent and the relative. At this profoundly deep level of Recognition, all self-identity, both in the highest sense of the transcendental Self and the lower sense of the ego self, was no more. In Wolff's words, "I was no more and God was no more, but only the ETERNAL which sustains all Gods and Selves."

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[First and Last Public Talk of U.G. Krishnamurti After His Calamity](#)



[At the Indian Institute of World Culture Bangalore in the year 1972]

Let me, at the very outset, thank the authorities of the Indian Institute of World Culture for giving me this opportunity to meet you all here. I was very reluctant to accept the invitation of Mr. Venkataramaiah. But somehow, if I may use that word, I was trapped into this kind of a thing.

As Mr. Kothari pointed out, I don't like to give talks at all. You all seem to be very fond of listening to speeches, talks, lectures, discussions, discourses, conversations, and so on. I do not know if at any time you realize for yourself and by yourself that you never listen to anybody or anything in this world. You always listen to yourself. I really don't know what to say. I don't know what you want to listen to and what I am expected to do.

This is supposed to be a discourse and a dialogue. I very often point out to those who come to see me and talk things over that no dialogue is possible and no dialogue is necessary. It may sound very strange to you, but, nevertheless, the fact does remain that no dialogue is possible and yet no dialogue is necessary.

If you will permit me, I will say a few words, to set the ball rolling, as it were. That's a very hackneyed and over-worked expression, but that would serve our purpose.

I am going to say a few words about the state of not knowing. How can anybody say anything about the 'state of not knowing?' I have necessarily to use words. Can we use words without indulging in abstract concepts. I say we can. But I do not, at the same time, mean that it is a non-verbal conceptualization. That is a funny thing — there is no such thing as non-verbal conceptualization at all. But, perhaps, a few words like this will enable you to understand [*that*] the methods of thought prevent you from understanding the limitations of thought as a means to directly experience life and its movements.

This 'state of not knowing' is not [*just*] my particular state. (This I call it a 'Natural State' of your being.) This is as much your natural state as it is mine. It is not the state of a God-realized man; it is not the state of a Self-realized man. It is not the state of a holy man. It is the natural state of every one of you here. But since you are looking to somebody else and you are reaching out for some kind of a state of liberation, freedom, or *moksha* — I don't know what words you want to use — you are lost.

But, how can one understand the limitations of thought? Naturally, the only instrument we have is the instrument of thought. But what is thought? I can give you a lot of definitions, and you know a lot of definitions about thought. I can say that thought is just matter; thought is vibration; and we are all functioning in this sphere of thought. And we pick up these thoughts because this human organism is an electro-magnetic field. And this electro-magnetic field is the product of culture. It may sound very inappropriate on this occasion to say that in order to be in your natural state, all that man has thought and felt before you must be swept aside and must be brushed aside. And that means the culture in which you are brought up must go down the drain or out of the window. Is it possible? It is possible. But, at the same time, it is so difficult, because you are the product of that culture and you are that. You are not different from that. You cannot separate yourself from that culture. And yet, this culture is the stumbling block for us to be in our natural state.

Can this 'Natural State' be captured, contained and expressed through words? It cannot. It is not a conscious state of your existence. It can never become part of your conscious thinking. And then why do I talk of this state of not knowing? For all practical purposes it does not exist at all. It can never become part of your conscious thinking.

Here, I have to explain what I mean by the word ‘consciousness’. You and I mean two different things, probably — I don’t know. When do you become conscious of a thing? Only when the thought comes in between what is there in front of you and what is supposed to be there inside of you. That is consciousness. So, you have to necessarily use thought to become conscious of the things around you, or the persons around you. Otherwise, you are not conscious of the things at all. And, at the same time, you are not unconscious. But there is an area where you are neither conscious nor unconscious. But that ‘consciousness’— if I may use that word — expresses itself in its own way; and what prevents that consciousness to express itself in its own way is the movement of thought.

What can anyone do about this thought? It has a tremendous momentum of millions and millions of years. Can I do anything about that thought? Can I stop it? Can I mold it? Can I shape it? Can I do anything about it? But yet, our culture, our civilization, our education — all these have forced us to use that instrument to get something for us. So, can that instrument be used to understand its own nature? It is not possible. And yet, when you see the tremendous nature of this movement of thought, and that there isn’t anything that you can do about it, it naturally slows down and falls in its natural pattern.

When I say that, I do not, of course, mean what these people in India talk about— that thought must be used in order to get into a thoughtless state or into a meditative state. But there is no such thing as a thoughtless state at all. Thoughts are there; they will be there all the time. Thoughts will disappear only when you become a dead corpse — let me use these two words — ‘dead corpse’. Otherwise, thoughts are there and they are going to be there. If all the religious teachers tell us that you are going into a ‘thoughtless state,’ they are taking us all for a ride. They can promise you that in that thoughtless state — in that state of silence, in that state of quietness, or in that state of a ‘Quiet Mind,’ or whatever phrase you want to use — there will be this real ‘bliss,’ ‘beatitude,’ ‘love,’ ‘religious joy,’ and ‘ecstatic state of being’. All that is balderdash. Because, that state — if there is any state like the state of bliss — it can never become part of your consciousness. It can never become part of your conscious existence. So, you might as well throw the whole thing — the whole crap of these ideas, concepts and abstractions about the blissful states — into a cocked hat, if I may use that American slang.

So, what is one to do? Can anybody help you? No outside agency can help you. That means a complete and total rejection, as I said in the beginning, of all that man has thought and felt before you. As long as there is any trace of knowledge, in any shape, in any form, in your consciousness, you are living in a divided state of consciousness.

He [*Mr. Kothari*] referred to my coming into a state of ‘not knowing’ or ‘the calamity,’ as I myself refer to that. What happened? I don’t know. Suddenly thought has fallen into its natural state. The continuity has come to an end. So, what I am saying is not the product of thinking. It is not manufactured by my thought structure inside. Nor is it a logically ascertained premise. But what is happening here is only the expression of that state of being where you do not know what is happening. You do not know how this organism is functioning. As he [*Mr. Kothari*] himself referred to, this is a pure and simple physical and physiological state of being. It has no religious undertones or overtones. It has no mystical content whatsoever. And, at the same time, this extraordinary thing, the extraordinary intelligence that is there, which is a product of centuries of

human evolution, is able to express itself and deal with any problem and any situation without creating problems for us.

Q: May I interrupt you? I was told by people who are around you that when this calamity befell you, you couldn't recognize even ordinary things. You were asking like a newborn child, "What is this?" Even if there was a flower in front of you, you did not know if that was a flower. Then you would ask, "What is this?" And the Swiss lady who was keeping house for you, who was looking after you, Valentine, [she is here with us], said "This is a flower." Then you would ask again, "What is this?" You mean to say that at the time when the calamity took place, all recognition was gone?

U.G.: Not only then, but even now, as I said, this is a state of 'not knowing'. Since the memory is there in the background, it begins to operate when there is a demand for it. That demand is created by an outside agency, because there is no entity here. There is no center here. There is no self here. There is no Atman here. There is no soul here at all. You may not agree. You may not accept it, but that unfortunately happens to be a fact. The totality of thoughts and feelings is not there. But [*in you*] there is an illusion that there is a totality of your feelings and thoughts. This human organism is responding to the challenges from outside. You are functioning in the sphere — so, thousands and thousands, perhaps millions and millions of sensations are bombarding this body. Since there is no center here, since there is no mind here, since there is nothing here, what is it that is happening? What is happening here [*is that*] this human organism is responding to the challenges, or to the stimuli, if I may put it that way. So, there is nobody here who is translating these sensations in terms of past experiences. But there is a living contact with the things around. That is all that is there. One sensation after another is hitting this organism. And at the same time there is no coordinator here. This state of not knowing is not in relationship to your Brahman, or your Nirguna Brahman or Saguna Brahman or any such thing. This state of not knowing is in its relationship to the things that are there around you. You may be looking at a flower. You may think that it is a crazy state. Perhaps it is — I don't know. You do not know what you are looking at. But when there is a demand for that — and that demand always comes from outside, [*asking*] what is that, and then the knowledge, the information that is there, locked up in this organism comes and says that it is a rose, that this is a microphone, that's a man, that's a woman, and so on and so forth. This is not because there is a drive from inside, but the outside challenge brings out this answer. So, I say that this action is always taking place outside of this organism, not inside.

How do I know that these sensations are bombarding or hitting this organism all the time? It is only because there is a consciousness which is conscious of itself and there is nobody who is conscious of the things that are happening. This is a living organism and that living state is functioning in its own way, in its natural way.

Mr. Kothari: U.G., it appears to me this Nirguna Brahman, Atman, whatever it is — when somebody uses the word *Bhuma*, another uses the word "unknown," the third man says "*akal*" [the timeless], the fourth one says something else — all of them say that this cannot be described, "*Neti, Neti.*" Probably they meant the same thing; I don't know. I think they meant probably what you are saying as "totality." As I understand it, Brahman means "totality." If I would translate this state into terms of those times, probably this state is the

state of Brahman and *[it is]* thought which is limiting the “*alpa*“, which is limiting the “*bhuma*“, which is limiting the limitless, since it does not function like that, creating an individuality within you. Maybe I am wrong, maybe I am translating, but I say that it is possible that the person who listens to you doesn’t know the old terms. You are not going to use the old terms, because the new terms are your terms. And every teacher, every person who has come into some state like this has generally used a different term, a different word, according to his background. But personally I think you mean the same thing. This is a commentary on what you are saying.

U.G.: What do you want me to say? [*Laughter*] If they have understood what there is, they wouldn’t be here. They wouldn’t go to anybody. They wouldn’t ask these questions at all. If they translate what I am saying, in terms of their particular fancy or their particular background, that’s their tragedy; it would be their misery. It hasn’t helped them. This is my question: Has it helped you? Why are you hung up on these phrases? They are after all phrases. When once you realize, when once this is understood — how this mechanism is operating, how automatic it is, how mechanical it is, you will realize that all these phrases have no meaning at all. You may very well ask me why I am using these phrases: *[it is]* because you and I have created this unfortunate situation where you have put me here on the dais and asked me to talk, and naturally, as I said in the beginning, I have to use words. So, the moment I stop talking, the whole thing has come to a stop inside. Is that so? It is so here [*in my case*], because there is no continuity of thought.

We go back to the thing he [*Mr. Kothari*] referred to, about the things around me. Here there is a table. I don’t know what it is. And, at the same time, if you ask me, “What is that?” I would immediately say, “It’s a chair.” It [*the knowledge*] is there in the background. It comes automatically, like an arrow. But otherwise, this [*the impression I have*] is just a reflection of this [*the thing in front of me*]. I don’t translate this as “*bimbavatu [like an image]*” at all. But I have to use that word: this is reflecting the thing exactly the way it is. I don’t want to use these metaphysical phrases because you will immediately translate them in terms of your particular parallel. There is no subject here independent of the object at all. So, there is nothing here [*inside of me*]. What is there is all that is there, and you do not know what it is. So, now you turn there, and this object has just disappeared, there is something else. This has completely and totally disappeared from here and then what is there is a thing that is there in front of me and it is just like this object, exactly the way it is. But you do not know what it is. That is why I say it is a state of not knowing. Probably you will find parallels to these things. What I am trying to point out is the absence of what you are all doing at this moment; [*that*] is the state that I am describing, and it is not [*just*] my state [*but*] that is the way you are [*also*] functioning.

May I give an example of what is happening in the field of spectroscopy. I don’t read books, but sometimes I read magazines. I get interested in these things. They have developed very powerful lenses to take photos of objects. They have developed micro-seconds, nanoseconds and picoseconds. It doesn’t mean anything to you and me — it’s all technical language. Now they are able to take pictures of objects, say for instance, of this table, every pico second. Every picture is different. In exactly the same way, the reflection of that object was once new; another time, you turn this side, and look back again — it’s again new. But don’t translate this in terms of newness and oldness. It cannot be communicated to you at all. This can never become part of your experiencing structure.

I am throwing a lot of conclusions at you. But even a thing like this cannot be experienced by you at all. I don't know if you understand this. You have necessarily to abstract this in order to experience a thing. So, what I am trying to say is that you can never experience your own natural state. This can never become part of your experiencing structure. And what you are all trying to do all the time is to make that — whatever you want — to realize or discover — part of this experiencing structure. So your experiencing structure and your natural state cannot co-exist at the same time.

Mr. Kothari: The way you want to say is that everything is in a continuous flux all the time. The human eye being limited and the human ear being limited, and the human senses being limited, [*they*] cannot respond to the quick movement of existence. They don't respond, they don't reflect. You say, unless there is a need of recognition — which is thought, which is verbalization, which is word — it is just a way of affecting the life within you, and that's all. There is no need to verbalize, or translate, if possible. Am I describing what I understand of your state?

U.G.: That's what you understand. [*Laughter*] [I am not trying to be irreverent.]

Mr. Kothari: [I am Neither.] What happens is, it seems to me ... [is he trying to mislead you by saying?...] that all these persons coming to this have tried to express this in terms of what somebody else has said. It is all the time new. It is all the time fresh. It is all the time indescribably beautiful. When they came into the world they have to say [*something about it*]. He says it is neither new nor old. It is never old. It is never old because he does not take [*it*] into the [*past*] experience. It is not translated, unless, as he says, it is needed for translation. Otherwise, every time, life is indescribably, extraordinarily — all that is outside — is extraordinarily fresh, extraordinarily new, though he doesn't use the words 'fresh' and 'new'. This is how I understand.

U.G.: This I must stress: that the need for the operation of thought, or the movements of thought to come into being, is decided by factors outside of this organism. When and why and how this translation is to come into being is decided by an action outside. The actions are always taking place outside. When there is a demand, the movement of thought probably separates itself for a while to meet the demands of the situation and then it is back again in the movement of life. So, thought is only functional in value, and it has no other value at all.

What is more is that the continuity of thought is destroying the sensitivity of your senses. When the movement of thought is not continuous, the senses begin to function in an extraordinarily sensitive way. When I use the word sensitivity, I mean the sensitivity of the senses and not the sensitivity of the mind. The sensitivity of the mind is a trick of your mind, and you can create a state of mind where you feel sensitive to the feelings of everybody, to the things around you and wallow in that sickly state of mind and think you are getting somewhere. This is a thing that is there [*you are doing this*] all the time.

There is nothing to achieve, there is nothing to accomplish, nothing to attain, and no destination to arrive at. And what prevents what is there, this living state, from expressing itself in its own way is the movement of thought which is there only for the purposes of functioning in this world.

When the movement of thought is not there — I have to use the clauses in terms of time — but time is thought. When thought is there, time is there. When thought is there, sex is there, when thought is there, God is there. When thought is not there, there is no God, there is no sex, nothing is there. It may sound objectionable to you to accept my statement [**Mr. Kothari:** "Not at all."], but the drug of virtues you practice, the practice of virtues is not a foundation for it at all. And the practice of abstinence, continence, and celibacy is not the path to it. But if you want to indulge in them and feel greatly superior, it's your own business. I am not here to reform you. I am not here to lead you anywhere. But this is a fact. You have to understand a fact as a fact. It is not a logically ascertained thing, it is not a rational thing [*so as*] to understand it rationally. A fact is a movement. Truth is movement. Reality is movement. But I don't want to use these words, because they are all loaded words. You know all about them. The unfortunate thing about the whole business is that you know a lot about these things, and that is the misery of you all. This is a thing which you do not know at all. I am not claiming that I know it. I myself don't know. That is why I say I don't know. It's a state of not knowing. Let alone God, let alone reality, ultimate or otherwise, I don't know what I am looking at — the very person who has been with me all the time, day and night. That is my situation. If I tell this to a psychiatrist, he will probably put me on a couch and say something is radically wrong with me. Probably, I am functioning like any other human being. He doesn't understand that. That's his problem, it is not my problem anymore. So, all your search — for truth, God, Reality — you use any phrase you like, is a false thing. You are all on a merry-go-round, and you want to go round and round and round.

How can you ask for a thing which you do not know? How can you search for a thing which you do not know? You all seem to know. You have an image of this state. From the description of this state probably you have already created [*an image*]. What state? Somebody asked me: "What is the state you are in?" "What State? Mysore State or Tamil Nadu State? What state are you talking about?" This is my response. What is the state you are talking about? This is your natural state. You don't want to understand that. You don't want to be in your natural state. It requires an extraordinary intelligence to be in your natural state, to be yourself.

You always want to be somebody else; you want to imitate the life of somebody else — you want to imitate the life of Jesus, you want to imitate the life of Buddha, you want to imitate the life of Shankara. You can't do it, because you don't know what is there behind. You will end up changing your robes, from rose to saffron, saffron to yellow, or from yellow to rose, depending upon your particular fancy. How can you ask for a thing which you do not know? How can you search for a thing which you do not know? That is my question. So, search has no meaning at all. Only when the search comes to an end, what there is will express itself, in its own way. You cannot tamper with that. You cannot manipulate that. You cannot manipulate the action of the thing which is there, which has an extraordinary intelligence.

To be yourself is the easiest thing. And you don't want to be in your state. You'd rather be somebody else, imitate the life of somebody else. That's your problem. To be yourself doesn't need any time at all. But you talk of timelessness, which is a mockery. To be yourself, do you need time? To be a good man, to be a marvelously religious man, to be in a state of peace, to be in a state bliss, naturally you need time. That will always be tomorrow. When tomorrow arrives, you say, "All right, day after tomorrow." That is time. [*I am*] Not [*talking about*] this

metaphysical or philosophical thing. I am not talking about metaphysical time and timeless. There is no such thing as the timeless.

I am making assertions, statements and conclusions — you will object to them. Take it or leave it. I don't expect you to accept anything that I am saying. You are not in a position to accept or reject it. You can reject it because it does not fit into your particular framework of your philosophy — Shankara, Gaudapada, Ramanuja, Madhvacharya, God knows what — we have too many of them here. So how can you understand this? The only thing to do is to throw in the towel. Turn your back on the whole business. That is why, it takes extraordinary courage, not the courage or the bravado of these people who climb Mount Everest or try to swim across the English Channel, or cross the Pacific or Atlantic — whatever their fancy — on a raft. That is not what I mean. What I mean is the courage. You quote your Bhagavad Gita, or your Brahma Sutras, "*kaschid dhirah*." All these phrases. What do they mean? "*Abhayam Brahma*." [*Fearless is Brahman*.] Why do you all repeat these phrases? It has no meaning. It's a mechanical thing. "How are you?" "I am all right, I am fine. Just fine. I couldn't be better." In America, you know, [*they say*] "How are you this morning," "I am just fine. I couldn't be better." In exactly the same way, you throw these phrases at everybody. If you understand the way this mechanical structure is functioning inside of you, you see the absurdity of the whole business of discussing these matters everlastingly. Can you throw the whole business out of the window and walk out?

[Mr. Kothari]: I think what he means is... When I meet him.... I have known him for about five years now. And I am many times reminded, on account of my having read the Upanishads and this and that,.... I am reminded of [*the passage in*] *the Isavasyopanishad*, "*asmai nayatu patha*," "Oh fire, takes us on the right path!" I find there is a sort fire in him which sometimes, I fear, would frighten a person who does not understand, quite grasp, even intellectually, what he is trying to convey. As I understand it, he is not advocating anything. His whole approach is.... He has no system. He says something about these states — that this is your natural state. But the whole thing, this achievement business, to get something, [*the state being*] like something, comparing something to some imaginary state which one has formulated, an image we got by reading about those things — that he says is all futile. It is strengthening the mental structure, it is strengthening the thought structure, and it is giving a life to it — which, he says, is all useless. It is the cause of your very misery, all the problems. It seems he has seen it himself. And the structure went phut, the whole thing broke inside, and, as he says, he even does not know [*it himself*]. That is the state of unknowing. When he says this, I am reminded of the words of Jnaneswar who says, "I don't know what I am or where I am." Even *avidya* has gone, and *vidya* has gone also. So, I see... only I want to remind some of my listeners here... that the newness of expression ... but whatever he is trying to convey, is as old as the hills and as fresh as the vibrations from that thing now. It is as fresh or even fresher than the words I am speaking, the sounds that I am throwing at you. It is more fresh than that. It is *sanatana* [*ancient*] and *puratana* [*old*]. But, he says that it requires total courage.

Another thing that I have noticed in him is a kind of — I am talking personally about you — but, since there is no personality, it doesn't matter. [*Laughter*] — is a tremendous, fearlessness, "*abhayam tattva samsuptih*." I would again quote the Gita, the *daivika sampatti* [*the divine qualities*], this is something that does not happen in the usual, normal

men in whom the animal fear is functioning all the time, as he says. But he does not come out of that [*state*]. I don't know how he came to it. But [*there is in him*] a tremendous fearlessness and a sense of abandonment. He is not a perfect specimen of all the wonderful virtues. He gets annoyed, and he gets angry also. But, for a moment you see the cloud of anger on his face, and after a minute you see the full moon is again on his face, smiling. The clouds have disappeared all of a sudden. So, I say, he says there is no system, no matter. Probably, in whatever he conveys, there is some suggestion. He says you don't have the courage to throw in the towel. You don't have the fearlessness. “[*inaudible*]...have got to go.” He says, “You throw out the speaker also.” I hope some of you certainly have got the hang of what he is trying to convey.

Q: [*Inaudible*]

[**Mr. Kothari:**] Your question is, when there is hunger and pain in the body, what happens? You mean what happens to him or what happens to you?

U.G.: I will tell you. First of all, there is no hunger at all, in the sense in which we use the word. It's pure and simple chemistry. And then there is what you call hunger which is like any other sensation, you understand. The consciousness or life, or whatever you want to call it, becomes conscious of that thing [*called hunger*]. And [*the next moment*] it is gone. It is not there. It does not push you to reach out for food. And so, the next sensation is coming. It's a continuous movement. You are looking at something which is finished. Probably your body will become weaker and weaker, if you don't eat food. People give me food; so I eat food. Otherwise, there is no such thing as hunger at all. And the pain, there is a physical pain. Since there is no continuity of thought, as I pointed out, there is no continuity of the pain. It comes in impulses like that — just the way you are throwing out words. There is no continuity of the pain. I don't want to use the word psychological pain, because it gets us involved in..., because we will begin to tie things in knots. There is only physical pain and there is no other pain. But even that physical pain is not continuous, and so it is not much of a pain, in the sense in which we use the word.

Q: What is the way or method of getting into this state?

U.G.: What state? When the movement in the direction of wanting to be into your own natural state or in the state of God knows whom you want to be, your idol, or your hero or your master [*is there*] — it is there — this movement in any direction, is taking you away from yourself. That is all that I am pointing out. When the movement is not there, you are your natural state. So, the *sadhana* or the method, or system, or the technique, is taking you away from yourself in the direction of the state you want to be in and that is the state of somebody else. As I pointed out, you have the knowledge about this state. Unfortunately, so many people have talked about it. I am already doing the mischief, perhaps. Kick them all out, on their backs. [**Mr. Kothari:** “*Not now!*” — *Laughter*] Yes, throw stones at me and walk out. [**Mr. Kothari:** “They don't have any.”] My interest is to send you packing, as the expression has it. If you can do that, you will never go to listen to anybody. [**Someone in the audience:** “If I throw stones, I will go to jail.”] I will not take you to jail. That's a problem with the society in which you are caught. I can't help you. I will not be the first one to complain about it.... Whose body is it? If it get hit, that's all probably; that's the end of it. ... Are you not tired? I can go on. That's enough, I suppose.

I haven't said anything. What all you think I have said is a 'bag'. You think it makes sense. How can this make sense? If you think that it makes sense, you haven't understood a thing. If you think that it doesn't make any sense, you haven't understood it either. It's just words — [*you are*] listening to this noise — words, words, words — mechanically coming out of this organism. I don't know how they are coming. I wish I knew. I wish I knew how I got into ... what state? It always irritates me when people ask me "You tell us something" About what state? What state are you talking about? I know Mysore State. I am in the Mysore State. How do I know that I am in the Mysore State? Because people tell me that I am in Mysore. So, what state you want to get into? That is your natural state, I am saying.

What takes you away from your state is this movement in the direction of wanting to be in some state other than yourself. To be yourself doesn't need time. If I am a village idiot, I remain a village idiot. Finish. I don't want to be an intelligent man. Even if my neighbor takes advantage of his extraordinary intelligence and exploits [*me*], good luck. What can I do? To accept the reality, this is the reality of the world. There is no other world. There is no other reality, ultimate reality. This is the only reality. You have to function in this world. You can't run away from this world. How can you run away from this world? Because you are that world. Where you can you go? Hide yourself in a cave? Yes, you are taking your thoughts wherever you go. You cannot run away from your shadow. It's there all the time. So, you can't do a thing about thought. That's all that I am saying. When you realize the absurdity of all your effort to do something about the thought — it's creating the problem; it's misery for you; you can't do anything — when you can't do anything, when you realize that you can't do a thing about it, it's not there. You are not using it [*thought*] as a means to get something for you.

I want to say this again. You desire. If you do not want anything, there is no thought at all. You understand? Wanting is thinking, it doesn't matter what you want — want self-realization, want God-realization — you want anything, that means you have to use this instrument. These are not *your* thoughts, these are not *your* feelings. You may not like it. They belong to somebody else. You want to make them your own. You have unfortunately made them your own. That's why you ask all these questions. Why do you ask all these questions? These questions have been put before to so many people — all the sages, saints and saviors of mankind, the holy men dead and alive. They are all ready to answer. They have composed a lot of lullabies. You go and listen to them and go to sleep, if you want to. That's what you are interested in. You want somebody else to pat on your back and say, "Oh, fine, just fine, you are doing very well. Do more and more of the same and you will reach the destination you want to arrive at." What is the destination you want to arrive at? To be gentle, meek, to be soft, to talk in whispers. You know if you go to some of these monasteries in the West, the Trappist, they talk in whispers. They don't even understand what the other man is saying. That's the secret to the spiritual path.

Mr. Kothari: When a man is in love, he talks in whispers to his beloved. What objection have you to anybody talking in whispers?

U.G.: I have no objection at all. I wonder if he is really in love. [*Laughter*] You don't even have to talk about it. You want to reassure your partner that you are in love with that person. It isn't worth a tinker's damn, that love. That's not love at all. You can call it love. I don't want to go into that. It's a forbidden subject. You will ask me, "Do you have anything to say...?" It's a four

letter word. It's like any other word — `dog`, `pig`, `love`. In love, can there be any relationship at all? Can you have any relationship? This is your problem. You are all the time trying to have relationship with people. You cannot have any relationship with people at all. "Love is relationship." "Life is relationship." All that guff. Trite. Crap. You memorize and repeat them [*those phrases*]. They all become fancy phrases these days. "Freedom," "first and last freedom," and "the freedoms that come in between." What is this nonsense? This is like any other trite [*phrase*], any other crap that these people are repeating. You have memorized a new set of phrases. That's all you are doing. You sit and discuss everlastingly all this awareness. What is that awareness you are talking about? How can you be aware of this? Can you at any time be aware of this? If you are aware of this once in your lifetime, the whole structure has collapsed; it has fallen in its proper place. You don't have to do a thing about it. So, it doesn't mean a thing at all. You can talk of awareness — choiceless or otherwise — or conditioning. Conditioning — what can you do about it? Conditioning is intelligence. You can't do a damn thing about it. You can't free yourself [*from it*]. If you want to free yourself from your conditioning, or uncondition yourself and all that nonsense that is going on How are you going to uncondition yourself? You create another conditioning — instead of repeating Upanishads you will repeat some other books, the fancy books.

Q: What is the secret of total happiness?

U.G.: There is no happiness. I never ask myself the question. So many people ask me that question: "Are you happy?" What is that question? Funny question. I never ask [*myself*] that question, "Am I happy?" "Total happiness is an invention. [**Mr. Kothari:** "Invention of the mind, you mean? Naturally."] There is no mind. There is no such things as the mind at all. Where is the mind? Is the mind separate from the body? Distinguished from the body? Apart from the body? These questions have no meaning at all. You have no way of separating yourself from what is going on. The moment you separate yourself means you have a knowledge about it — the knowledge given by either the biologists, the physiologists, the psychologists or the religious people. So through that you are looking at it. You cannot experience anything without knowledge. You cannot experience this at all, let alone Brahman or reality. You cannot experience this at all. Only through abstraction. And what is that abstraction? The knowledge you have about it. This has been put there. Your mother told you, or your neighbor or friend told you that this is a table. What the hell is that, you don't know, apart from what you have been told. Every time you look at this, you have to repeat to yourself that it is a table. What are you doing that for? This is my question. This is the continuity I am talking about. You want to reassure yourself that you are there. The "I" is nothing but this word. There is no "I" independent of this word. Maybe you find some parallel [*to what I am saying*] in Shankara or God knows what.

[Mr. Kothari:] Plenty, plenty. Because this is the same thing that they have talked about.

Q: [*Inaudible*] ...thoughtless state as in "*cit, cit, cit.*"

U.G.: Yes, yes. "The consciousness I am talking about, is a state where there is no division which says that you are asleep, that you are awake, that you are dreaming There is no division at all. I don't even know if I am alive or dead. This is my state. I have no way of knowing for myself. The doctor can come and say that I want to examine your lung, your lung is

functioning all right — there is heartbeat, there is this, that and the other — you are alive. That's all right. I am delighted. You reassure me that I am a living being. But...

Q: How do you know at any given time that you are in your Natural State?

U.G.: That, as I said, can never become part of your conscious existence. It begins to express itself. The expression of that is energy; and that is action. It is acting all the time. This is not a mystical term. What I mean by action is [*that*] the action is taking place always outside. The senses are working at their peak capacity all the time. It's not because you want to look at a particular thing. There is no time even for the eyelids to blink for a second. They have to stay open all the time. And when they are tired, naturally, it [*the body*] has its own built-in mechanism, which cuts off the sensation. And then it's back again.

Q: What is that mechanism?

U.G.: What is that mechanism? Supposing somebody gives you an answer. So, where are you? Can you separate yourself from that mechanism? This is what I am saying. You can separate yourself from the mechanism and look at it only through the knowledge, whether the knowledge is provided by a physician or by a saint or by a sage. And that [*knowledge*] is worthless. Because you are projecting this knowledge on what you are looking at, and that knowledge is creating or producing these experiences. That can never become part of that experiencing structure. That's the trouble. You want to experience this. You can't experience this at all. Whether it is the consciousness that I am talking of, or the living state or the state of not knowing or the things that are there around you. How is it expressing itself? It is expressing itself as energy; it is expressing itself as action, in its own way. If I use some words, "It is aware of itself, it is aware of its own its incredible depth, it is conscious of itself;" — all these phrases may sound very mystical to you — but you cannot [*experience it*]. The brain physiologists, if I may quote somebody, — they are trying to understand the brain. And they have to find some means to define [*it*]. They have defined the brain as an instrument with which we think that we think. They are not so sure. You cannot separate yourself from the brain and its activity and look at the brain. Can you look at your back and tell me something about your back. Somebody else must come and tell you. And he has his own ideas, fancy ideas. "You have a straight back." ... The doctor always observes people. ... And from his point of view he says that that man is sick, this man's back is not correct, and so forth. Or, if I see a painter, his description is something else. So, this is a thing which you cannot communicate to somebody else. Can you communicate your sex experience to somebody else? [**Mr. Kothari:** "Why sex experience, any experience."] Or any experience, for that matter. That's what everybody is trying to do — a painter, a poet or a writer. He is trying to communicate some experience, which he calls extraordinary experience, through his medium — writing poetry, sculpture. He is like any other artisan.

Q: How do you reconcile your existence with the world?

U.G.: I don't bother. Do I exist in this world? Does the world exist for me? Where is the world? I am not trying to be clever with all these phrases. I don't know a thing about it. Am I talking, am I saying anything? This is like the howling of a jackal, the barking of a dog or the braying of an ass. If you can put this on that level and just listen to this vibration, you are out, you will walk

out, and you will never listen to anybody in your lifetime. Finish. It doesn't have to be the talk of a self-realized man. You will realize that there is no self to realize. That's all. There is no center there. It is working in an extraordinary way.

Q: In the extinction of sense organs..., if the sense organs do not function at all, for instance with death, is the state of not knowing still functioning?

U.G.: There is no death. You are never born. You are not born at all. [*Laughter*] I am not trying to mystify. Because life has no beginning, it has no end. Has it a beginning, has it an end? What creates the beginning is your thought. Why are you concerned about death? There is no such as death at all. Your birth and your death can never become part of that experiencing structure. If you want to experience death, you are not going to be there. [*Laughter*] Somebody else will be there. It will be somebody else's misery.

unique early talk of U.G. Krishnamurti: <http://www.youtube.com/watch?v=n3jl7cm3LQ0>

1998 video of U.G.: <http://www.youtube.com/watch?v=f0N6auYlIMY&feature=related>

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I Felt Myself in Globality – Jean Klein

Jean Klein answers questions about time spent with his Teacher and his subsequent Awakening in Bombay

The following is excerpted from the prologue of **The Transmission of the Flame** by Jean Klein

How then did you meet your “unknown teacher”?

Some of the friends I met, and with whom I spoke of peace, freedom and joy, had a spiritual guide. One day I met their teacher and on this and several other meetings, I asked him many questions, questions that expressed all my earnestness to find my real center.

It seems that you trusted him at once.

I was open to him. I was struck by his lack of striving, his humility. He never tried to impress or convince. There was simply no personality. All his answers came from nowhere, no one, and yet his gentle openness was apparent. I was struck too by his argument that potentially you are, it only needs actualizing. He never saw anyone as not knowing. He gave no hold to my personality.

He gave me many answers, but during the several weeks that I didn't see him I became aware that all my questions had been an escape, an evasion of the real question. The existential crisis I had always lived in became acute. I lived with this feeling that I had missed the real question, a question I was not able to formulate. Then I had the opportunity to visit him where he lived in a little room in the Sanskrit College at Bangalore where he was a teacher. Two other young Indians were present and they were talking about the *Karikas* of Gaudapada and the *Mandukya Upanishad*. The talk was of the four states, waking, sleeping, dreaming and *turiya* (the absence of objects). He said that *turiya* is not properly speaking a state which one enters and leaves. It becomes a non-state (*turiya-citta*) when you are awake in it. It is the absence of ourself which is our total presence. Then there was a silence, the other students left and he suddenly looked at me and asked, "Do you know yourself?" I was a bit disturbed by this question because I didn't really know what he meant. I couldn't find a way to look at it. I said hesitantly, "Yes," because I was thinking I knew my body, senses and mind very well. He said to me, "You are the knower of your body, senses and mind, but the knower can never be known, because you are it and there's nobody to know it. It can never become an object of observation because it is your totality." This saying had a very strong impact on me. I had a glimpse of reality in this moment because it stopped all intellectual faculties. We were silent and I left.

And did this impact remain with you when you got home?

It left a very strong echo in me of freedom from old beliefs. I went home and lived with it free from all conceptualization and felt myself awake in this not-knowing. It was completely new, there was no absence of knowing.

Did life change or go on as usual?

Life went on, eating, meeting people. But there was now a feeling that I was behind all daily activities. I saw Pandiji many times afterwards and realized that he was my guru because this profound impact could only come from a guru. So you see he found me when I was not looking for him!

Were you at any point in the quest convinced that you would one day know your real nature?

Yes. After the first meeting with him in Bangalore. I never formulated it. It was never a goal. The word "enlightenment" never entered my thoughts. Pandiji certainly didn't use the term. It

was simply a lively feeling, without formulation, of being free from myself, free from all restrictions, all ideas, free from the knowing of freedom.

Did you ever spend a lot of time together, live together?

Yes. For three or four months.

Is it important to live with the guru?

No, it's not important. He stayed in my house purely for practical reasons.

How did you spend the time together?

He was teaching at the college all day. Sometimes we ate together and every morning he knocked on my door very early and we sat together in silence. Sometimes we spoke about the scriptures, because, being a man of tradition, he very often referred his sayings to the scriptures. But he never did so arbitrarily. Each time he spoke this way, it was exactly the moment when I needed to know it. There was really a feeling of oneness. I was not aware of a "me" and a "he" in our being together. There was real love, not in the way we are accustomed to mean it. It was the most exalted being in love. His presence was continually drenched with warm feeling.

Did he ever transmit to you through touch?

That was not his way with me. We communicated mostly through the eyes. Sometimes he touched my shoulder or hand, but our closeness was closer than all touching.

We also walked together. He was an admirer and this appealed to my artistic nature. He loved music and singing and could imitate the sound of any bird.

Were there any disciplines or exercises that he taught you during this time?

Only to be aware of when conditioning comes in in daily life. He emphasized the problem of day-dreaming and strategy-building. He also emphasized that one should never push away conditioning but only see it clearly, and he reminded me to constantly refer to the first insight, the first non-experience.

You mean, to remember it?

Go knowingly in it, not remember it intellectually. It is presence, not a memory.

Did he teach you any yoga exercises?

No, it was not on the program! When we were sitting together he occasionally made me aware of certain patterns. I knew a few yoga postures already and, if he found me doing them, he sometimes corrected them. Mostly, we sat. Our togetherness, our meditation was never intentional. He emphasized only awareness free from objects and not to try to become a better

man. Doing things was a defense for him. His presence was all that was needed—and his sayings, the way he brought the truth to me through words which emphasized the silence. He emphasized the silence after the sayings, the silence in which understanding becomes alive, free from words.

Was he in your thoughts very often?

I did not think of him because I could not personify, objectify him. There was a deep feeling of oneness. I was not at all attached to his physical being. Everything he gave was a pearl. I took it as a pearl and lived with it.

There were moments when we were just happy to be together, not talking, not thinking. His presence was my presence and my presence was his presence. His being was the transmission. In a real teacher this is all transmission is. Any intentional transmission is sentimentality, romanticism.

You have often said that you like to be pushed into the corner with questions. Did you do this with your teacher? Did you ask many questions?

Oh yes, many questions! These brought us to the edge of thinking. They exhausted thinking.

Were your questions ever of a practical nature, how to conduct your daily life and so on?

Almost never. I tried to use all my knowledge to solve the problem myself. I had a very great veneration for him and when I really looked at my feelings, I did not want to bother him with things I could solve myself. I left my time with him for other questions.

Would you mind my asking whether you remember any of the questions you asked him?

From time to time I would ask about spontaneity, or about thinking and how it functions in complementarity, how I could not think of light without reference to dark, and so on. So I asked him how I could go beyond complementarity, beyond thinking, how I could go beyond “to be or not to be.”

You obviously have a very good intellect. Would you say your questions were intellectual?

As you say, my intellect was a very good tool and I used it, but my questions arose not from the mind but from my existential conflict. As I had a strong intellect, I went as far as possible with my questions. For me the intellect was a vital element in the search. Sometimes he answered me in the form of a question which gave me no hold. He pushed me to the edge of the thinkable. Sometimes he did not answer verbally and that silent answer was even more tangible.

Would you say your approach was more jnani than bhakti, more the way of knowledge than devotion?

Yes. Not so much *bhakti*, of course. But all my questions were carried by love. It was never a dry, mental exercise. He also had a great intellect. Traditionally, when you are a pandit there is nothing you must not know. (laughs)

But you can only come to knowledge when there is love, unconditional adoration.

Were you ever curious about him, about his life, his role as a teacher or as a man, possibly as a husband or father, how he related to other students and so on?

No, never. I never asked personal questions and I never spoke personally about him. It was a sacred relationship. It was a profoundly serious togetherness. I never doubted his integrity for a moment.

At this time, even though you knew intellectually that there was nothing to achieve, did you still feel and function as if there was?

No. There was no thought at all of becoming or attaining. The most I could say would be that perhaps there was still a residue of eccentric energy, energy to become. But every time I was with Pandiji, his presence channeled the energy that was dispersed.

Then it is important to spend some time with the teacher?

Oh, yes.

Because you often downplay this...

It is not a question of time. It can happen at any moment in life. But there are people who have a slow intellect, slow understanding, or who are stuck in the garage. It can also be that they have such conditioned minds through years of wrong training that the mind has lost its subtlety and is the same as a slow mind.

You had, I believe, at this time some freedom from family and financial obligations.

Yes. I had previously organized my life to make this possible.

You are aware that many people wonder whether to organize their lives to be more free from their obligations and social responsibilities. Do you think that a serious inquirer into truth should do this?

One should do all in one's power to realize this for some time. It usually means foregoing material wealth, letting go of a way of living, living in the most functional way: food and sleep.

We often hear, "First I will make money and then I will retire and devote myself to truth-seeking."

This comes from the calculating mind. It is a statement from complete ignorance. There is nothing functional in this reasoning. It is only postponing. The right moment does not come from the mind. When you feel the urge to leave the competitive world, the desire is very strong. You don't, of course, avoid your family responsibilities, but you see them in a different way. The reasoning to make enough money to retire on is an escape from what belongs to the immediate moment.

But what if one has several children, for example, and simply cannot change one's job?

What is important is that you feel the inner need *to be*. Then your surroundings—what belongs to you—arrange themselves accordingly. Existence on this earth gives everyone the opportunity to know Life and to be awake in Life. What we are looking for is our nearest.

I am interested to know why, though your teacher never emphasized yoga, you pursued your study of it, presumably because you still had an interest in the relation between biology and psychology. Was this why you went to learn yoga with Krishnamacharya?

Yes. But I was not at all attracted to yoga from the exercise or gymnastic point of view. I wanted to become more conscious of the body. I wanted the body to become more subtle, more energized, more expanded. It was for the love of feeling the body elastic and receptive. And he was a lovely man to meet.

Was this before or after the awakening?

Oh, before...

...Did you see other teachers on the level of Pandiji while you were in India?

I saw Krishna Menon four or five times later on, and found him highly able in *vidya vritti*, the formulation of what cannot be formulated. Absolutely a beautiful being.

And Ramana Maharshi?

Unfortunately I never met him because he passed away a few months before I arrived in India.

So while you were a disciple of Pandiji's you were never drawn to other teachers for clarification?

There was no desire at all in me for that. I didn't go to India to find a teacher. The teacher found me. There's only one teacher. I quickly came to the conviction that there is nothing to teach and that what you are looking for doesn't belong to any teaching or "teacher." So why look for anyone? It is the presence of the guru that shows there is nothing to teach because the teacher is established in the "I am." So I realized that only the "I am," not a mind or a body, can bring you to the "I am."

How long did you live in this way, seeing Pandiji?

For about three years.

And then you left Bangalore and went to Bombay?

Yes, I went sightseeing.

And during this stay there was the moment of enlightenment?

Yes, it was a total switch-over from the residual conditioned state to the unconditioned state. Awareness expanded completely and I felt myself in globality.

Had this happened before?

No. There had been glimpses, but this was more than a glimpse. There was no going back. I had found my real ground.

Did you know in the moment itself that it would be permanent or did you discover this in the days that followed?

Because of the quality of the switch-over there was no doubt that I could be again taken by duality, and this was confirmed in the days and weeks that followed. I felt a rectification in my body and in my brain, as if all the parts had found their right place, their most comfortable position. I saw all daily events spontaneously appearing in the non-state, in my total absence, real presence.

Could you say what were the exact conditions, physical and mental, before this moment: The Threshold?

There had been, for two years, a retreat of all the energy commonly used in becoming, so that when some flying birds crossed my horizon, instead of becoming lost in them, they were lost in me and I found myself in awareness free from all objects. This time what I admired, the birds, dissolved in my admiring, in presence. And admiring dissolved in the Admired. Before the birds appeared, I had been in a profound and prolonged state of being open to openness. Now I found myself *as* the openness, identical with openness. Openness was my being. There was no more duality.

Was there any other difference between this time and other times when you had looked at birds?

Before, there was still a looker looking at something. This was a moment when there was simply looking without a looker. Previously, it had become my nature to live in pure perception with objects, not living in the divided mind. I had for a long time ignored the arising of all qualifications.

Ignored?

It belongs to the traditional approach, and so that of my teacher, never to refuse or indulge the coming up of qualification, but simply to ignore, and eventually forget them. Neither to look for freedom nor avoid non-freedom. The mind simply ceased to play a role except in a purely functional way.

So in a certain way you were ripe for the moment?

In other words the moment was waiting for me!

How is life different now?

There is no more identification with time and space, body, senses and mind. All events happen in awareness.

Did your relationships change?

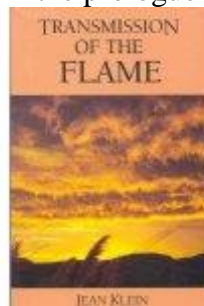
There was no more relationship. As there's no longer an "I," there is not another.

Can this non-state be described at all?

It is love where the mind is dissolved in love.

(long pause)

Interview with Jean Klein taken from the prologue of **Transmission of the Flame**. Third



Millenium Publications. 1990.

To read more from Jean Klein see: <http://o-meditation.com/category/jean-klein/>

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[Enlightenment In Seattle](#)

The Realization of Richard Rose

*Excerpted from the transcription of Richard Rose's April 28, 1984, lecture titled **Peace of Mind in Spite of Success**, delivered in Akron, Ohio.*

QUESTION: Would you describe your experience?

ROSE: What do you think it will do?

Q: I would just like to know.

ROSE: I don't mind talking about it — but it could be fairy tales. It's something I can't validate for you. And I don't know that it's something that somebody should copy.

The bad thing about — it's just like reincarnation. Many of the teachers of the East, when you approach them about the idea of reincarnation, to them it immediately is an excuse for procrastination. This is one of the dangers of it — if you become convinced, or if enough people tell you that there is such a thing as reincarnation.

I had a Rosicrucian write to me one time, and he said, "Oh, you're fretting about self-definition. You've got hundreds of lifetimes ahead of you." Now how does he know that? How could he presuppose that there were hundreds of lifetimes? He couldn't remember the last one, perhaps. Again, I say some people have. But it's more or less — the ones that have, it's more like a dim scene or like something you'd see in a movie. Not with really specific details.

But what happened was — at different times, I started on this rather actively — I started off in a seminary, and I came to the conclusion that the people there were also hypocrites — running an institution that was not necessarily truth-directed. So I checked out after a while. And I went back to high school and went to a couple years of college and studied chemistry.

Then I decided that a lot of this stuff was nonsense, and it would just be in the road of me putting full time into studying psychology. I didn't know what door to go to, so I started off through the psychological door. Then I ran into some books on raja yoga. And I tried everything. I lived a totally ascetic type of life. I quit eating meat. I didn't smoke, I didn't drink coffee, I stood on my head a bit and sat in poses and that sort of thing.

And after a few years went by, it seemed like utter nonsense. And sometimes I would decide to throw it all over. I would have gotten drunk, but my body wouldn't stand it. So back to the drawing board. Or I'd think the smart thing for me to do before all my hair falls out is to hunt a girl up and get married, because that's the pattern in this rat race, and I might as well at least give some children a chance to do something.

So I'd go out and I'd look for a girl, and she'd tell me off. There was some guiding power there all the time, protecting me, but I didn't have sense enough myself, letting something else get in the road.

But anyhow, I was in a high state of frustration at different times, because I felt I was a real fool. I had no tangibles — when you deal in this, there is nothing tangible to go by, that you're making any step at all. You're just struggling like a worm underneath somebody's foot, that's all. And the exigencies of time and life are the feet.

But I kept at it. I went out to Seattle, Washington with the idea of getting married. Again, I was going to chuck it all and get married. I'm not going to get into that part of it, because it's a nasty story. I didn't get married. The girl and I fell out. I was staying in a Japanese hotel out there, and I went back to the hotel. I had a job, and I worked every day, and every evening I would come home from work and get into this posture with my feet under me and sit there and think. The only meditation is what you devise for yourself. The best meditation is just to look at yourself: "Why did I think this?" or "What should I do more dynamically tomorrow?" And I got a pain in the top of my head. It was unbearable. And I thought, "Oh boy, three thousand miles from West Virginia, and this is where I have a stroke." That is what I thought was coming on. Well, I went unconscious, to a degree, in that I lost the body on the bed. It was daylight yet. Because I worked at night and I was home during the day.

And I went out the window — out this hotel window — and I could see the people on the street, just as clearly as if everything were just as it was. But looking out my window, I could also see snow-covered mountains — I think they're called the Cascade Mountains — and the next thing you know, I was above the Cascade Mountains. I was gaining altitude. And when I looked down — I was watching this all the time I was going — but when I looked down, the whole scene changed. I had lost this whole dimension. And that's when I saw — the mountain became just piles of humans, millions, struggling, trying to get a little bit of altitude.

And then I experienced nothingness. I found oblivion. And it was really a shock. I thought, "Oh boy, you wanted the answer — and it's *nothing*." But in the middle of that, while I was doing this, while it was happening, I knew I was watching it and then I realized the watcher and in this little book I've written, that's the reason for the words *Psychology of the Observer* [used as the title].

The scene, the view, is not the viewer. That which Is, is the viewer. If you look at your body, if you look at your progress, that isn't you. The viewer is you: The awareness behind, all the time. That type of awareness, when you contemplate it, it's not really consciousness. You feel — you don't think. Awareness doesn't imply thought. And, in some respects, the relative thought does disappear. But that awareness always remains.

And I knew, in the middle of this, that I was observing the whole thing. And that's when I knew I was immortal. I was nothing, and I was everything — simultaneously.

Q: Was this God?

ROSE: I felt that if this is God, he'd be lonely.

Q: Was this a death experience?

ROSE: It's death, and you don't encourage it. It came to me one other time, and it wasn't as traumatic because I knew what was happening. But it's still — there's a Zen saying: Before you have the experience, the hills are hills and the valleys are valleys; and during the experience, they are no longer hills and valleys; but once you return, again once more the hills are hills and the valleys are valleys.

In other words, you've got to enter into the play. This is a stage play. You've got to come in and assume the mask of life until you're ready to check out. You have to eat and drink and whatever is necessary. If you're sick, you take pills.

Q: (Inaudible.)

Rose: I didn't have that particular feeling. As I said, I feel that something was — it may have been an anterior self; because I didn't choose to return.

The only thing was — you know I said that I was very angry. I had an angry period from the time I was a kid until I was thirty years old about the lack of truth available to people, about the phonies.

And young people just generally quit looking. They say, "To hell with it. There are too many lies to trip over, there are too many books that are phony to read." And they never think of looking inside themselves to find it.

And even looking inside yourself takes help. Just like I'm talking now; if that doesn't inspire somebody to look inside themselves, I'm wasting my time. Hardly anybody does it alone. Even myself, when I was looking, I read books. I read everything I could get my hands on. But I got a surprise. None of the books told me I'd find what I found.

But I found myself back on that bed. And I wasn't too happy about it. It was a very miserable experience coming back.

Q: (Inaudible.)

ROSE: Yes, you might call it that. The valleys are once more valleys, but you're never quite the same. That's the reason I hesitate to talk about it. When I first came back from Seattle, I talked with Andy's mother and dad [i.e., Rose's friend Bob Martin and Bob's wife] about this happening.

And the funny thing about this is — his dad is a very extensive reader in Buddhist philosophy, and he knew a tremendous lot about books on the subject, and he had a hunch about what had happened. But his mother made a remark I'll never forget. She was just a young one at the time — I don't think she was over twenty years of age. She said, "Dick, I think you lost your ego." I didn't realize this until much later, that was the procedure — that my egos had collapsed.

Q: (Mentions the head pain.)

ROSE: I think I had help. Something worked on my head to kill me, so to speak; to kill the mundane mind. The mind has to die.

Q: What causes the pain?

ROSE: I don't know. And I don't know about other cases. I've heard just fragments of stories. Incidentally, there's a categorization — after years and years of studying other cases and wondering why they were all so different — I found out that they *aren't* different. They fall decidedly in certain categories. And if you ever run into a little book by Ramana Maharshi in which he describes *Samadhi* — *Kevala Samadhi* and *Sahaja Samadhi*. Kevala Samadhi is cosmic consciousness. There's a book written by Richard Bucke, "Cosmic Consciousness," in

which he describes that experience — which is not Sahaja Samadhi.

I had the cosmic consciousness for about seven years, in my twenties. Everything was beautiful. And I realized that the world was beautiful, but I was getting ugly. I wasn't learning anything. So I knew I had to get away from the intoxication with the mundane harmony.

The blueprint is harmonious — if you don't mind the fact of the predators and the victims, the pageantry of eat and be eaten, in the beautiful world. Everything's being eaten and destroyed and killed and slaughtered, etc. Still, it's a very beautiful pattern. The grass is green in the spring because a lot of things die.

But — I think the pain [Rose is referring to the pain in his head that preceded his self-realization – Ed.] basically comes from physical reaction to the mind being taken out or disconnected from the body, that's all.

Of course, when I tried to find somebody who knew something about it, I looked for years. I found very little mention of it except in St. John of the Cross. I don't know how far John of the Cross went — he had an illumination when he was in prison. But a lot of people have had the different illuminations. Under stress — times of death, sometimes before a firing squad — it will happen. In times of tragedy, thinking is forced; you have to think about it, and the mind is opened up.

But there was physical pain. I got out of the body far enough — the circulation in the head might have been down, I don't know. And people have asked me this, but I never thought to time it. I don't know how long I was out. I was alone at the time, and —

Questioner: Was there pain when you came back into your body?

ROSE: The pain was when I was leaving. The pain got so intense that I left my body.

Q: I have astral-projected and never experienced any pain.

ROSE: See, this is something a little different I think from astral projection; because I have projected astrally and didn't have too much trouble. But this seemed to be something tremendously different. Most astral projection, if you notice, is limited to the geography here.

Q: About losing your ego — the ego that you're talking about is your will to survive, or your life. You left your life — something happened, and you died. That's the difference between astral projection and this.

ROSE: The thing that I faced, number one, was — I had a lot of little, real lousy, egos that I was trying to put across at the time. But also in the process, when I was sitting there and I knew that death was approaching, I had to face the fact, very quickly, that all of a sudden I was going to be possibly zero.

In a natural death, when a person dies slowly, they go through that change. And I went through it rapidly. I accepted death, knowing that very possibly it could be zero. You have no choice. Any bit of protoplasm — animals do the same thing when they realize that they're going to be killed. Nature has the sedative.

Q: This was a mental thing that happened to you, and you mentally accepted the fact that you were dying. It felt reasonable to you because this is what life is about.

ROSE: Yes. The total absurdity of one and the inescapability of the other. Everything just like dominoes — the whole thing went down very rapidly.

Q: You just can't do that on the spur of the moment; certain things have to fall into place.

ROSE: I couldn't bring it about, no. I don't particularly think that I'd care to. I know there's a difference between whether I astrally stepped out of my body and went to see somebody I knew. (That would be a nice little trip, but I would say also that a bus ticket is cheaper.) It's not as traumatic. To go through this — you can't plan it — there's no way you can plan it — because you'd have to put yourself in a state of mind in which you would be beyond relativity, beyond concern.

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This article and additional descriptions of Richard Rose's experience can be found at:

<http://www.searchwithin.org>

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[Enlightenment is Popping Up Everywhere – Osho](#)

*The following was excerpted from **Glimpses of a Golden Childhood**:*

The day my Nani became enlightened, I remember – I have noted it down, it will be somewhere – it was the sixteenth of January, 1967. I say without hesitation that she was my first sannyasin; and not only that, she was my first enlightened sannyasin.

You are both doctors, and you know Doctor Ajit Saraswati well. He has been with me for almost twenty years, and I don't know anybody else who has been so sincerely with me. You will be surprised to know he is waiting outside... and there is every possibility that he is almost ready to be enlightened. He has come to live here in the ashram. It must have been difficult for him,

particularly as an Indian, leaving his wife, his children, and his profession. But he could not live without me. He is ready to renounce all. He is waiting outside. This will be his first interview, and I can feel that this is going to be his enlightenment too. He has earned it, and earned it with great difficulty. To be an Indian and to be totally with me is not an easy job...

The following day Osho continues:

...The first words that Ajit Saraswati uttered to me last night were, "Osho, I never expected that I would ever make it." Of course those who were present thought he was talking about coming to live in the ashram. And that too is in a way true, relevant, because I remember the first day he came to see me twenty years ago. He had to ask permission from his wife just to see me for a few minutes. So those who were present must have understood, naturally, that he had never expected to move in, leaving his wife and children and a very good business. Renouncing all, just to be here with me... in a true sense of renunciation. But that was not what he meant, and I understood.

I said to him, "Ajit, I am also surprised. Not that I never expected it; I had always expected it, hoped and longed for this moment, and I am happy that you have come."

Again, the others must have thought I was talking about his coming here to live. I was talking about something else, but he understood. I could see it in his eyes, which have been becoming more and more childlike. I saw that he had understood what coming to a Master really means. It means coming to one's self. It cannot mean anything else other than self-realization. His smile was absolutely new.

I had been worried about him: he was becoming more serious every day. I was really concerned, because to me seriousness has always been a dirty word, a disease, something far more cancerous than cancer can ever be, and certainly far more infectious than any disease.

But I breathed a great sigh of unburdening; a load disappeared from my heart. He is one of those few people that if I had to die without them becoming enlightened, then I would have had to turn the wheel again, I would have had to be born again. Although it is impossible to turn the wheel... and I know nothing of the mechanics of turning a wheel, particularly the wheel of time. I am not a mechanic, I am not a technician, so it would have been very difficult for me to turn the wheel again... and it has not moved since I was twenty-one.

Twenty-eight years ago the wheel stopped, now everything must be rusted. Even if you poured oil on to it, it would not help. Even my sannyasins could do nothing about it – it is not the wheel of a Rolls Royce. It is the wheel of karma, of action, and the consciousness implied in every action. I am finished with it. But for a man like Ajit, I would have tried to come back again whatever the cost.

I am determined that I will leave this body only when at least one thousand and one of my disciples are enlightened, not before that. Raj Bharti, remember it! It is not going to be difficult – the basic work has been done – it is just a question of a little patience.

Gudia just said as I was coming in, on hearing that Ajit had become enlightened, “It is strange, Enlightenment is popping up everywhere.” It has to pop up everywhere, that’s my work. And those one thousand and one people are almost ready to pop at any moment. Just a little breeze and the flower opens... or the first ray of the sun and the bud opens her heart to it – just anything. Now, what was it that helped Ajit?

In these twenty years that I have known him, I have always been loving towards him. I have never hit him – there has never been a need. Even before I said anything to him, he received it already. Before saying, he heard it. In these twenty years he has been following me as closely as it is possible. He is my Mahakashyapa.

What caused the thing last night? It was just because he had been thinking of me every moment. The moment he saw me, all that thinking disappeared – and that was the only thinking that had been surrounding him, like a cloud. And I don’t think that he understood the exact meaning of his words!

It takes time. And the words come so suddenly. He just said, as if in spite of himself, “I had never expected, Osho, that I would be able to make it.”

I said, “Don’t be worried. I was always certain it was going to happen sooner or later, but it was going to happen.”

He looked a little puzzled. He was talking about coming and I was talking about happening. Then, just as if a window opened and you see – just like that – a window opened and he saw. He touched my feet with tears in his eyes and a smile on his face. To see tears and smiles mixing and merging is beautiful. It is an experience in itself...

...He has been, without interfering in any way, present, just around the corner, waiting, only waiting. Such trust is rare, although with me there are thousands of sannyasins with the same kind of reverence. Knowing it or not, that does not matter; what matters is the presence of reverence.

Ajit Saraswati has a Hindu background, so naturally it is easier for him to have that kind of reverence, trust. But he was educated in the West; perhaps that is why he could come close to me. A Hindu background and a western scientific mind. Having these two things together is a rare phenomenon, and he is a unique man.

And, Gudia, more are to follow. Yes, they are going to pop! Here, there, and everywhere. They have to pop quickly because I don’t have much time. But the sound of a man popping into existence is not the sound of pop music, it is not even classical music; it is pure music, not capable of being classified... not even to be heard but only to be felt.

Now, do you see the nonsense? I am talking of a music that has to be felt and not heard. Yes, that’s what I am talking about; that’s what enlightenment is. All becomes silent, as if Basho’s frog had never jumped into the ancient pond... never, never... as if the pond has remained without any ripples, forever reflecting the sky, undisturbed.

This haiku of Basho is beautiful. I repeat it so many times because it is always so new, and always pregnant with a new meaning. It is for the first time that I am saying that the frog has not jumped, and there is no plop. The ancient pond is neither ancient nor new; it knows nothing of time. There are no ripples on its surface. In it you can see all the stars more glorified, more magnificent, than they are in the sky above. The depth of the pond contributes immensely to their richness. They become more of the same stuff dreams are made of.

When one pops into enlightenment, then one knows the frog had not jumped... the ancient pond was not ancient. Then one knows what is.

-Osho

From **Glimpses of a Golden Childhood**. Chapter 16

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Posted on [September 12, 2009](#) Categories [Ajit Saraswati](#), [Awakenings](#), [Enlightenment](#), [Osho](#), [Osho Sannyasins](#) Tags [Advaita](#), [awareness](#), [Being](#), [Consciousness](#), [Enlightenment](#), [Meditation](#), [Osho1 Comment on Enlightenment is Popping Up Everywhere – Osho](#)

[Maitreya: Where Trust and Meditation Meet – Osho](#)

This is a special evening, because one of us has left for the other shore. Swami Anand Maitreya was certainly a man of tremendous courage. He met me sometime near 1960. He had already been a member of parliament for twelve years and he was very close to the first prime minister of India, Pandit Jawaharlal Nehru. But the moment he heard me he simply dropped his whole political career.

Pandit Jawaharlal Nehru tried to persuade him, saying, “There is every chance for you to become the chief minister of your state.” — He was from Bihar, the land of Buddha.

But Maitreya said, “I want one thing understood clearly: ambition is hell and I am not going to look back; politics is finished for me. All ambitions are finished for me.” And since then he has been with me.

He has never asked a single question. He has never doubted, his trust was absolute. In these years, thousands of people have come to me; many have been lost, but he remained unwavering. He could not conceive how people can find contradictions in my statements.

Sometime in 1984 Maitreya became enlightened, but he had chosen to remain silent, so he remained silent. He did not even tell me what had happened to him. But the day it happened I called a small meeting of a few sannyasins in Rancho Rajneesh in America. I declared that there were going to be three special committees: one of Mahasattvas, the great beings who are destined to become enlightened in this very life; the second of Sambuddhas, who have already become enlightened; and the third of Bodhisattvas, who will also become enlightened ... but perhaps they will take a little longer than the other two categories, but certainly before their death.

Because I had included Maitreya's name, he was shocked. He wanted to keep it completely to himself, not to say anything about enlightenment to anybody. As he left the meeting, he told a few people outside, "It is very strange, I have not said — I have been trying to hide it — but somehow he has seen it. And not only has he seen it, he has declared me enlightened."

And his response was truly a response of great love. He said, "Osho is really a rascal."

All these years before his enlightenment and after his enlightenment, he just remained absolutely ordinary, with no ego, with no desire, with no greed.

Just before I came back to Poona, Maitreya told me in Bombay, "I have got ten thousand rupees in a post office deposit in Patna, Bihar; that's all I have, but now I will not need it."

Certainly he was becoming aware that his time of departure was coming closer. And he transferred the money to Neelam for the ashram. He died without anything, any possessions.

And he slipped very slowly, very silently, from sleep into eternal sleep.

I am saying this evening is special, because one of us has moved from the world of mortals to the world of immortals. He will not be born again. He has attained to the freedom and the liberation we have been talking about.

This is a moment of great celebration and rejoicing. It happens very rarely. In millions of people perhaps one comes to this silent explosion of light and disappears into the ocean of consciousness that surrounds existence.

I would like these talks to be dedicated to Swami Anand Maitreya, who slipped from sleep into eternal sleep. But he was not asleep! He has gone in full awakening. He has gone with full awareness. You will keep him in your memories because he has shown the path to you, too. He lived joyously, although he had nothing, and he died peacefully, blissfully.

That's what attaining to one's destiny means. Those who live in misery and die in misery go on missing their destiny. They are failures, and because they have failed so many times, they become accustomed to failing again and again. But even if one person amongst you succeeds, it

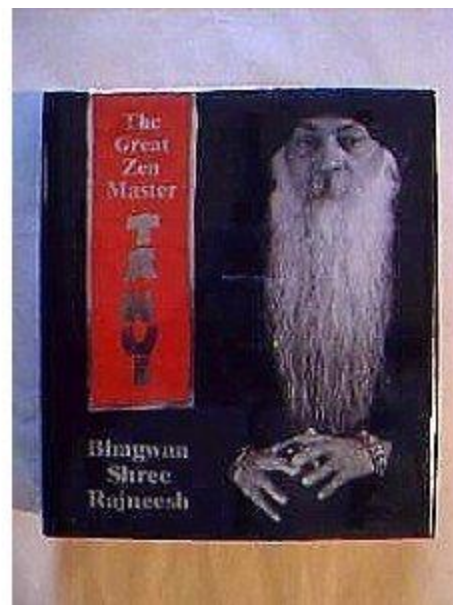
is your success, too. He has proved that what we have been talking about is not mere philosophy — it is an authentic path to self-realization.

Maitreya will be missed. Just the other night, when I last saw him, I had a certain strange feeling ... as if he is going to depart very soon. And this feeling happened to many other people too; it was as if he was gathering himself and preparing for the eternal pilgrimage. He has gone the way a man should go — joyously, ecstatically.

You have to remember that his whole experience was based on two things: one, that he has fallen in trust with me ... It is a strange language that I am using. You may not have ever heard the phrase 'falling in trust'. Falling in love happens every day. Falling in trust happens only once in a while.

And secondly, not for a single moment since he has met me has he missed entering into meditation as much as possible. His death was not an end to life, but the ultimate culmination of a tremendous trust and meditateness. Where trust and meditation meet, one attains to one's potential in its whole glory and splendor.

-Osho



From **The Great Master Ta Hui**. Chapter Six

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Bhuribai Was an Amazing Woman – Osho



Osho with Bhuribai

Bhuribai is very closely connected with me. I have come to know thousands of men, thousands of women, but Bhuribai was unique among them.

Bhuribai's Mahaparinirvana – her death attaining the highest liberation – happened just recently. Count her with Meera, Rabiya, Sahajo, Daya – she is qualified to be among these few selected women.

But as she was illiterate, perhaps her name won't ever become known. She was a villager; she belonged to the country people of Rajasthan. But her genius was unique; without knowing scripture she knew the truth.

It was my first camp. Bhuribai was a participant in it. Later she also participated in other camps. Not for meditation, because she had attained meditation. No, she just enjoyed being near me. She asked no question, I gave no answer. She had nothing to ask, there was no need to answer. But she used to come, bringing a fresh breeze along with her.

She became inwardly connected to me in the very first camp. It happened. It wasn't said, it wasn't heard. The real thing happened!

She attended the first lecture... the words and events of the camp that Bhuribai participated in are collected in a book called *The Path of Self-Realization*. It was the first camp; only fifty people participated. It was in Muchala Mahavir, an isolated uninhabited ruin in far Rajasthan. Kalidas Bhatiya, a High Court advocate, was with Bhuribai. He served her. He had left all: law practice, law court. He washed Bhuribai's clothes, he massaged her feet. Bhuribai was aged, some seventy years old.

Bhuribai had come, and Kalidas Bhatiya and ten or fifteen of her devotees came. A few people recognized her. She listened to my talk, but when the time to sit in meditation came, she went to her room. Kalidas Bhatiya was surprised, as they had come for meditation. He ran over there and asked Bhuribai, "You listened so attentively to the talk; now when the time to do has come, why did you leave?" Then Bhuribai said, "You go, you go! I understood it."

Kalidas was very surprised. If she has understood, then why doesn't she meditate? He came and asked me, "What's the matter, what's going on? Bhuribai says she understands, so why doesn't she meditate? And when I asked her she said, 'You go, ask Baapji himself' – Bhuribai was seventy years old, but still she called me Baapji, father –" "You go, ask Baapji." So I have come to you," Kalidas said. "She doesn't say anything, she smiles. And when I started to go, she added, 'You don't understand a thing. I understood it!'"

Then I said, "She is right, because I explained meditation – it is non-doing. And you went and told Bhuribai to come and do meditation. She will just laugh – doing meditation? How to do it, when it is non-doing? I explained also that meditation is just becoming quiet, so she must have thought it's easier to be quiet in her room than in this crowd. She understood well. And the truth is she doesn't need to meditate. She knows silence, although she doesn't call it meditation, because meditation has become a scholarly word. She's a simple direct village woman, she says, chup! – Silence!"

When she returned home after the camp, she asked someone to write this sutra on the wall of the hut:

Silence the means, silence the end, in silence, silence permeates.

Silence, the knowing of all knowing: understand it, you become silence.

Silence is the means; silence is the end, in silence only silence permeates. If you would understand, if you want to understand, then only one thing is worth understanding – silence. The moment you know it, you become silent. There is nothing else to do: Silence, the knowing of all knowing.

Her disciples told me, "She doesn't listen to us. If you tell Bai, she'll accept what you say. She'll never refuse you, she'll do what you say. You tell her to have her life's experience written down – she can't write because she's unschooled. Still, whatever she has known, have it written down. Now she's old, the time for her to depart is coming now. Have it written down; it will be helpful for people coming later."

I asked, “Bai, why don’t you have it written down?”

Then she replied, “Baapji, if you say so, it is good. When I come to the next camp, you yourself can release it. I’ll bring it written down.”

At the next camp her disciples waited eagerly, with great excitement. She had put the book in a chest and had it sealed. She had a lock put on it and brought the key.

Her disciples lifted the chest on their heads and brought it to me. They asked me to open it. I opened it and took out a booklet, a tiny little booklet of some ten or fifteen pages; and tiny – about three inches long by two inches wide. And black pages without any white!

I said, “Bhuribai, you have written well. Other people write, but they blacken the page only a little bit. You wrote so there’s no white left at all.” She had written and written and written.

She said, “Only you can understand. They just don’t get it. I told them, ‘Look. Other people write. They write a little – they are educated, they can write only a little. I am unschooled, so I wrote on and on, wrote out the whole thing. I didn’t leave any space.’ And how to have someone else write it? So I just went on writing, went on marking and marking and marking – made the whole book totally black! Now you present it.”

And I did present it. Her disciples were very surprised. I said, “This is real scripture. This is the scripture of scriptures. The Sufis have a book, it is a blank book. They call it The Book of the Books. But its pages are white. Bhuribai’s book has gone beyond this. Its pages are black.”

Bhuribai never used to say anything. When someone used to come and ask her, “What should I do?” she would just make the gesture of touching her finger to her lips – “Just remain silent. Nothing else needs to be done.”

Her love was amazing. She had her own way, unique! She doesn’t have to return to this world. She has gone forever. In silence, silence permeates. She has dissolved. The river has diffused into the ocean. She didn’t do anything, she just remained silent. And whoever went to her house she served them. She served them in every way – and silently, quietly.

She was an amazing woman.

-Osho

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